CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, OCTOBER 1, 1842. VOL. XXI.—NO. 40

RELIGIOUS MISCELLANY.

DIRECTIONS TO PERSONS JUST COMMENCING A RELIGIOUS LIFE.

Do not expect so sudden and remarkable a change, as to leave no doubt of its reality. Did religion enter the soul in perfection, and to the entire exclusion of sin, the change would be so marked and obvious as to leave no room for doubt. But usually, the Christian character is full of contrarieties. There is a perpetual struggle between good and evil, and thus a continual competition of evidence for and against, according as the good or evil prevails.

Evidence of piety is not so much to be sought in *high emotions* of any kind, as in real humility, self-distrust, hungering and thirsting after righteousness, sorrow for sin, and a *continual effort*, in every-day life, to regulate our thoughts, feelings and conduct by the word of God. It is the *nature* and not the *degree* of our affections which are to be regarded in the examination of our evidences. Some persons are so *constituted*, that they are not susceptible of very strong emotions, and ought not to expect them, in reference to religion, any more than other subjects that interest the mind. The best way to know our feelings is, to see how they influence the *conduct*. 'By their fruit ye shall know them.'

Do not expect to find in your own case, every thing you have heard or read of in the experience of others. For it may be many things we hear and read of, are not correct feelings, and do not afford just grounds of confidence to any one; and if they are *correct* experience, it may be the experience of a *mature* Christian, and not to be expected in the beginning of a religious life. It must be remembered that as no two countenances are formed alike, so no two hearts are fashioned alike, or placed in exactly the same circumstances; and it would be as vain to seek all the varieties of Christian experience in one person, as to seek all the varieties of human features in one face.

Do not suppose that religion is a principle of such self-preserving energy, as that when once implanted in the soul it will continue to thrive and increase without effort. The plant of divine grace can no more thrive without care and diligent and patient cultivation, than can those rare and valued plants, that demand the physical efforts and culture of man.

Do not expect to be made happy by religion, unless you become *eminent Christians*. A *half-way* Christian can neither enjoy the pleasures of the world nor the pleasures of religion; for his conscience will not let him see the one, and he is too indolent to obtain the other. The Christian may be the happiest man on earth, but he must be a faithful, active and devoted Christian. None are disappointed in finding religion a source of unfailing peace and joy, but those who refuse to drink deep of the wells of salvation; unless we except those who from some derangement of the nervous system, or failure of health, do not enjoy the clear and undisturbed exercise of their faculties. A healthy mind in a healthy body, may always be made happy by religion.

Do not look at the practice and example of *other* Christians, in forming the standard of piety at which you aim. The allowance of this thing, has probably had a more more disastrous influence on the Church and on the world, than all other causes that could be named.

Be regulated by a principle of duty in *little things*. This is the way that common Christians are to cause their light to shine. Few Christians can expect to do any *great* things to show their love for the Savior, but all can 'deny themselves, and thus daily take the cross and follow him.' Religion should govern the temper and the tongue; should save us from indolence, from vanity, from pride from foolishness, from levity, from moroseness, from selfishness, and all the little every day foibles to which we are exposed. Religion should exemplify its gentleness in your kind and affable manners; its purity and propriety, in your conversation; its benevolence, in your conduct; and its consistency and heavenly tendency, in all your ways.

STUDY OF THE SCRIPTURES.

In the present communication I propose to treat of the obligation and importance of scriptural inquiry with reference to controverted doctrines.

I am met at the outset by the objection, that people almost destitute of theological knowledge have frequently exhibited the purest virtue and the most ardent piety, have diligently done and submissively borne God's will, have died with a hope full of immortality, and are now, doubtless, inheriting the promises. True, indeed. If the kingdom of heaven has its subjects, thousands of such Christians are among them. But was it their ignorance which saved them? You will say, it was their faith. But their faith in what? Not, surely, in what they were ignorant of, but in what they knew. They obeyed Christ, because they knew that he was their Savior, not because they had no distinct conception of his nature. They humbled themselves in penitence, because they knew that they were sinners, not because they were ignorant of the origin and nature of sin. They trusted in God in bereavement, anguish, and death, because they knew that he was the God of their lives and would be their portion for ever,—not because they were utterly unable to define his essence, the mode of his existence, and the plan of his moral government. And if it was their knowledge, not their ignorance, which made them holy and entitled them to the hope of heaven, a greater degree of religious knowlege might have made them better men. Had they possessed it, they might have exhibited a brighter example not only of the passive but of the active virtues. The sanctity of their lives, but by the wisdom and winning eloquence of their instructions. They might have diffused through a whole community that holy light which illumined the path of duty to a few of their humble associates. And, as in that firmament where the righteous shall shine for ever and ever one star differeth from another star in glory, their spirits freed from earth might have been arrayed in purer lustre there.

Again, what is the gospel standard of attainments? Consult the parable of the talents. He is welcomed to the joy of his Lord who has faithfully used the means of improvement entrusted to him, be they great or small. That poverty-stricken, widowed mother, who spares a moment from her daily toil to glean a few words of comfort from the sacred volume, and who can then look up from the children of her love to the abode of her penury and say in the sincerity of faith, 'Father of the fatherless and Judge of the widow, not my will but thine be done,'—she, I say, has improved her talent, and eternity will reveal to her those treasures which were here sealed by the hand of Providence. But can you, who find leisure for every other research, can you to whom the hours of recreation and of social mirth regularly return,—can you hope to do in the unseen world the work which Providence assigned you here? That humble, ignorant Christian, who has simply drawn from the gospel the two great commands of love to God and love to man, and who keeps his heart and regulates his life by them, has improved his talent, and light from the Almighty's throne will dispel the shades which enveloped his earth-bound spirit and guide to the recesses of eternal truth. But can you whose minds are formed for the investigation of truth, enriched with human knowledge, conversant with the secret springs of nature's mechanism and with their own far more mysterious operations, can you expect that God will extend to your soul the promises of that revelation the study of which you treat as unworthy a refined intellect? Reason and Scripture forbid the hope. Judge of the consequences of the misimprovement of your many talents from the sentence passed upon him who wrapped his one in a napkin: 'Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.'

But it has been farther objected, that the study of the Scriptures for the purpose of obtaining theological knowledge cherishes the spirit of controversy and is unfavorable to charity. Let us try this objection by the evidence of fact. Who are our most obtrusive and virulent controversialists? They are men proverbially ignorant, who have never studied the Scriptures without a sectarian gloss, who have searched them only for proof-texts to confirm their prejudices, who have formally renounced the guidance of reason, who, rejecting the simple name of Christ, have denoted the origin and ground of their faith by adopting the of a Paul or an Apollos, an Athanasius or a Socinus, a Calvin or an Arminius.

Who, on the other hand, are those true disciples of the Prince of peace, who have labored to make Christ's church on earth one family as are the saints in heaven? They have always been faithful and independent students of the sacred volume. They have learned from its own spirit to distinguish between the fundamental and the non-essential, the speculative and the practical, the certain and the doubtful. They have learned from it a lesson which the hot-headed saint militant has never learned, that there are in God's word many things hard to be understood, on which Christians may innocently and conscientiously differ. And they have learned, too, to thank God that by the obscurity of some portions of his revelation he has left room for the exercise of the ennobling virtue of charity. The reformers of the sixteenth century brought with them from their mother-church the exclusive, uncompromising spirit of popery; but Melancthon, the most eminent biblical scholar among them, loved all Christians as brethren, and withheld even from the hated church of Rome the titles of scorn and derision which were heaped upon it by his fellows. And the history of his age is that of all succeeding ages. Among ignorant zealots, that intolerant, persecuting spirit, which was the curse of Popery, still subsists, and skill in the Scriptures, definite ideas on controverted points, and the most comprehensive charity still go hand in hand. Would you, then, cultivate charity? learn by diligent study of the Scriptures how wide is the field, how reasonable are the grounds of difference as to their interpretation.—*The Unitarian.*

THE MEANING OF SOME EXPRESSIONS BORROWED FROM THE CEREMONIAL LAW AND APPLIED TO CHRIST.

The general question, then, to be determined, with respect to passages of this nature occurring so frequently in the New Testament, is this: Can a method be discovered of accounting for the application to Christ of such expressions as are borrowed from the ceremonies of the Jewish law, without supposing that any exact and close correspondence was originally intended; and such a method as shall leave unimpeached the credit and authority of the Christian Scriptures as the divinely appointed rule and standard of our faith? We think that such a method may be discoved, and ought to be applied, unless we be resolved to charge upon scripture the obscurity and uncertainty which are the result of our previous prejudices.

Suppose the case of men born Jews, and brought up in the pious profession of the Jewish religion, attending with devout assiduity upon the temple worship, and 'in all the ordinances of the law blameless.' Suppose them to have arrived at a mature age, with their religious habits, sentiments and expressions, modelled after the form of a ritual and ceremonial dispensation; and at that period let them be introduced to the knowledge of a more spiritual, purer system of religious faith and practice, and let them become inspired apostles and writers under this new dispensation; let them have occasion to write epistles to separate communities of believers, composed in a considerable degree of men brought up like themselves, in an attachment to the ancient institutions of Moses. What will naturally be the style of their religious writings? Certainly it will be Jewish; and where religious expressions already in frequent and devout use appear applicable to new topics, they will be used in preference to others, of which no definitions are at hand, or which must be made on purpose. This would naturally be their style of writing. And there would be a great advantage in its being so. For the more familiar the language, the better it is understood; and an abstract method of expressing religious truths would be an interesting jargon, quite foreign to all practical use or benefit.

Again, let us consider what impressions might naturally be felt by those writers, and by those to whom they wrote? Something of this sort;—that, though the understanding fully admitted the superior excellence of the Christian system, yet there was a void in their feelings, a loss of some of the pleasures and tastes of a religious kind to which they had been accustomed, and a frequent tendency towards apathy and indifference on the subject of religion. As this exposed converts to the temptation of going back to Judaism, and was a stumbling block for those who remained in unbelief, it was highly important to provide against it. And it was natural to take the method of providing against it, which is employed in the Epistle to the Hebrews. The Christian Hebrews had been reproached by their unbelieving brethren with the want of an altar, a priest, a sacrifice. In answer to this, the writer shows that there was a sense in which they wanted none of these.

Let us now suppose, farther, that the author and principal person in this new spiritual kingdom, after leading a blameless and holy life, in continual obedience to God, and pursuit of the best interests of man, was persecuted on account of his goodness, and the sublime objects he had in view, and indeed voluntarily submitted himself to the effects of their rage, and suffered death upon the cross; after which, being raised far above principalities and powers, and being no longer subject to their control, he had power given him from on high to send forth his apostles upon the ministry of reconciliation unto all nations; delivering from the power of death, by the evidence of his resurrection, and from the power of sin, by the proclamation of forgiveness for sins past, and a future righteous judgment. Can it be said to be unnatural or absurd for persons trained up in the ancient religion, to describe so wonderful, so glorious a series of events, by all the images that had formerly been devoted to express their most sacred, exalted, and delightful conceptions? Can we wonder, that Christ should be termed a sacrifice, a priest, an altar, a mercy-seat; that he should be compared to the priest entering into the holy of holies; and that his ascending to heaven should be described as an entering within the veil, offering up himself as a sacrifice once for all, now to appear in the presence of God for us; putting away sin by his sacrifice of himself?

Thus we see that, both by habit and design, it was natural for the apostles of Jesus Christ to express themselves, on this animating and delightful subject, with a considerable latitude of language. Nor can we see any objection to their being allowed to follow the natural bent of their feelings in this respect. It conciliated, without misleading, the Jews, who were accustomed to such allusions; and it would neither mislead nor revolt those of the present day, if they duly reflected upon the necessary influence of previous circumstances on the minds of the apostles.

Having proposed this general key for interpretation of the passages in which the death of Christ is compared to the sacrifices under the law, it is proper that I should now examine some of them more particularly; that it may appear how far it is capable of application. I shall confine myself to a very few instances.

Romans, iii. 24, 26. 'Being justified freely,' says the apostle, by his (that is God's) grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation (or rather, as all modern commentators agree to translate it, a propitiatory, that is, a mercy-seat) through faith in his blood; to declare his righteousness for the remission of sins that are past, through the forgiveness of God.' The apostle here represents Christ as a mercy-seat, consecrated by his own blood, on which the goodness of God, as it were, takes its stand, and declares his gracious purposes and dispositions towards mankind. What was the mercy-seat amongst the Jews? Here it was that God made the glorious declaration of pardon and favor to penitent sinners. 'There,' says the Lord, 'I will meet with thee, and I will commune with thee from above the mercy-seat.' (Exod. xxv. 22.) With what propriety and force might this title be applied to Christ! He, indeed, became the seat of mercy. By his means did the Lord God commune again with his people. He was the medium of the mercy of God, in proclaiming to the world a clearer revelation of his will.

Christ is also said to have been 'made a curse for us.' Here it may be fairly asked, whether by his being made a curse is meant, in the eye of the Jews, or in the eye of God his Father? It is allowed that the Jews denounced him an accursed person. But if by *accursed* we mean living under the displeasure of God, this was so far from being the case with respect to Christ in his death, that in this very circumstance he was the object of the divine complacency in the highest degree; as he himself says, 'for this reason does my Father *love* me, because I lay down my life;' and it is a general observation in the scriptures, that 'precious in the sight of God is the death of the saints.' But the verse speaks for itself, if the whole be read, and the apostle appears anxious to explain what he means. 'Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, accursed is every one that hangeth on a tree.' Now Christ was hanged on a tree, and therefore, in this legal sense of the word he was accursed.

After stating these instances, let us repeat, it must be clear that these expressions are not all to be taken literally; for if they are, they absolutely contradict each other. For instance, a *curse* and an *acceptable sacrifice*, are totally inconsistent. For to render a sacrifice acceptable, it was requisite that it should be pure; 'Thou shalt not sacrifice unto the Lord thy God any thing wherein is blemish, or that is an abomination unto the Lord thy God.' Either, therefore, Jesus was not a curse, or he was not a sacrifice, in the sense of the believers in the commonly received doctrine of the atonement. Again, Christ was a priest, a victim, and a mercy seat: how are these things to be reconciled if all are to be taken literally?

In 1 Cor. v. 7, Christ is compared to the Passover or Paschal-lamb—'Christ our Passover was sacrificed for us.' Here it is plain that Christ is described under the figure of the Paschal-lamb, just as the Christians are exhorted to be pure under the figure of unleavened bread. But consider also the nature of the sacrifice to which Christ is here compared. Was the Paschal lamb a sin-offering? Certainly not. The death of the first-born of Egypt was the punishment of a crime in which the Israelites were *so far from* participating, that they were, in the nature of things, incapable of being guilty of it; and the feast of the Passover was meant as a joyful token of their deliverance from the bondage of the Egyptians; and was therefore the farthest possible from a satisfaction by vicarious punishment.

SKETCH OF THE LIFE OF WILLIAM ROBERTSON, BY REV. W. TURNER, JR.

William Robertson on every account deserves to stand at the head of this honorable catalogue, as having been the earliest Unitarian confessor from within the walls of the church, at a period, in a country, and under circumstances which offered the greatest discouragements, and imposed on him peculiar sacrifices and difficulties. He was born at Dublin, October 26th, 1705: his father was a Scotchman, engaged in the Irish linen manufacture; his mother an English woman of a respectable family in the county of Durham. At the age of twelve years he was placed under the tuition of Mr. Francis Hutcheson, who afterwards attained a high and well-merited reputation as Professor of Moral Philosophy at Glasgow. Though at that period a very young man, Mr Hutcheson had already given promise of his future eminence, by the publication of his 'Inquiry into the Origin of our Ideas of Beauty and Virtue;' a work which is still referred to as of standard authority by those who adopt its views of the disputable questions of ethical science. Mr. Robertson appears to have conceived for him a warm attachment and respect; and many years after, having occasion to mention his name in his 'Attempt to explain the words, Reason, &c.,' he speaks of him as 'the celebrated Dr. Hutcheson, my ever-honored master.' He quitted Mr. Hutcheson in 1722, and proceeded to Glasgow, to enter on his academical studies in that University. Here he continued till 1725, when he took the degree of M. A.

The University of Glasgow at this period seems to have been declining in reputation and prosperity, notwithstanding the presence and labors of several men of high character in various departments. Among these were Mr. Gershom Carmichael, Professor of Moral Philosophy; Dr. Simson, the well-known editor of Euclid, and in other respects of first-rate celebrity as a mathematician; and Mr. John Simpson the Professor of Divinity, a man of excellent character and talents, who several years afterwards earned a somewhat less enviable reputation by the violent bigotry of an ultra-orthodox party in the church, who attempted to eject him from his professorship in consequence of some very just, but perhaps indiscreetly expressed, criticisms on the Athanasian creed. In this attempt, however, (at least as far as the emoluments of his office were concerned) they were defeated, like the promoters of a somewhat similar attack on Dr. Doddridge about the same time (see vol. i., p. 350), by the prompt interference of George II.

In the year 1725, a dispute arose, or was revived, between the students and Mr. Stirling the Principal, respecting the election of the Rector; an officer whose function corresponds in some measure with that of Vice Chancellor at Oxford or Cambridge, but who has been generally, at least of late years, some lay gentlemen of distinction, not immediately connected with the University. The annual appointment of this officer, the Principal and Professors it would seem had for some time assumed into their own hands. Against this encroachment, as they deemed it, on their rights, the students protested; and Mr. Robertson, who took a leading part in the business, was deputed to wait on the Principal and assert their claim, which was however rejected with contempt. They afterwards drew up their protest in a more formal shape, and proceeded in a body to the house of the *intrusive* Rector, to whom it was read by Mr. Robertson. For this and other alleged tumultuous and disorderly proceedings in the course of this dispute, he was brought to a formal trial before the Faculty, consisting of the Principal and Professors of the University, and was by them found guilty and sentenced to be expelled. It was however so clear that this sentence was not owing to any charge involving an imputation on his personal conduct or character, that his father not only approved of what he had hitherto done, but supplied him with the means of continuing his exertions to assert and maintain the rights of himself and his fellow students.

With this view Mr. Robertson proceeded to London, and presented himself, memorial in hand, to the Duke of Argyle, at that period, as we need not inform the readers of Sir Walter Scott, the general refuge of such of his countrymen as had any worthy object in which the assistance of a nobleman of high character and well-earned influence with the government might be useful. He however referred him to his brother, Archibald, Earl of Ilay, who was more conversant with these matters. Mr. Robertson accordingly applied to this nobleman, who, after a careful consideration of the whole dispute, warmly patronized the cause of the students; and with such vigor and effect, that before long, he was placed at the head of a royal commission, appointed to visit the University, not only to examine into, but to rectify all abuses.

Armed with this commission, the Earl of Ilay with the other visitors repaired to Glasgow in the summer of 1726, to hold a 'royal visitation;' and 'on a full examination of the several injuries and abuses complained of, they restored to the students the right of electing the Rector; called Mr. Sterling, the Principal, to a severe account for the public money which he had embezzled; recovered the right of the University to send two gentlemen on plentiful exhibitions to Baliol College in Oxford; took off the expulsion of Mr. Robertson, and ordered *that* particularly to be recorded in the proceedings of the commission; annulled the election of the Rector whom the Principal had named, and assembled the students, who immediately chose the Lister of Ross, the son of Lord Ross, as Rector.

'These proceedings so affected Mr. Sterling, that he died soon after; but the University revived, and has continued in a most flourishing condition ever since. Mr. Robertson was all this time in London; but an account of the proceedings was communicated to him by letter from Dr. W. Wishart, who was then one of the ministers of Glasgow, and one of the commissioners; a gentleman well known in the learned world, and afterwards Principal of the University of Edinburgh. A remarkable expression in one of Dr. Wishart's letters to Mr. Robertson was as follows: "The commissioners have made several other regulations for the good order of the University, and preventing tyranny in future."'

There can be no question that this royal visitation was the means of introducing various important changes in the discipline and general conduct of the University, which have mainly contributed to the high reputation and prosperity which it has ever since enjoyed, under the auspices of a continued series of eminent men as Professors in various departments; among whom Hutcheson, Leechman, Adam Smith, Moor, Reid, Millar, Irvine, and others not inferior in merit though less known to fame, shine conspicuous. As one of the most active instruments in obtaining this important reformation, all those who have since enjoyed the benefit of the improvements then introduced, may look back with grateful respect to the name of William Robertson. To what extent the privilege then secured to the students, and which was the principal subject of dispute, has been conducive to this desirable result, may not be quite so clear. Whatever it may have been at first, it has degenerated of late years into a mere annual party struggle, in which the object has been, not to appoint a person likely to promote the interests or to take a useful part in the management of the institution as a place of liberal education, but to pay a sort of compliment to some noted political character of the day, who has often no personal interest in, or knowledge of, the place with which he thus obtains an accidental short-lived connexion.

Though Mr. Robertston was reinstated as a member of the University by the act of the royal visitors, he does not appear to have returned thither. For some time he remained in London, where it is likely enough that a result so unusual of a struggle between a University and a young man of twenty, had brought him into considerable notice. Among other distinguished persons, he was received with much civility by Archbishop Wake, and Dr. Hoadly, then Bishop of Salisbury; but he occupied his time chiefly in visiting public libraries, attending public lectures, and embracing every opportunity of improvement which a residence in the metropolis might afford. In 1727 he returned to his native country, in company with Dr. John Hoadly, who had been nominated to the united sees of Ferns and Leighlin. Having now determined to enter the Episcopal church, he was ordained by this prelate, and shortly afterwards appointed to the curacy of Tullow, in the county of Carlow. This he held till he was of sufficient age to be ordained a priest (Nov. 10, 1729.) on which he was presented by Lord Carteret, then Lord-Lieutenant of Ireland, to the rectory of Ravilly, in the county of Carlow, and of Kilravely in the county of Wicklow.

In 1728 Mr. Robertson had married Elizabeth, daughter of Major William Baxter;—the same who is mentioned by Barnet, in his History of his own Times, as a person of undoubted reputation, who had given him information, when a refugee in Holland, of having seen in the Secretary of State's office an order for three thousand pounds to a person unnamed who was to destroy him. By this lady who he tells us was extremely beautiful in her person, but much more so in her mind, he had twenty-one children, all of whom with their mother went to their graves before him. In 1738 he was collated to the vicarages of Rathmoe and Straboe, and the perpetual curacy of Rahil, all in the county of Carlow, by Dr. Synge, Bishop of Ferns. These livings, taken together, produced an income of about two hundred pounds a year, but would have produced a much greater sum, if what was then called the *agistment* tithe had been allowed on land employed in rearing black cattle, in which almost the whole of these parishes was at that period engaged, along with a great extent of land in every part of the country. This species of tithe, though evidently authorized by the principle of the impost, and recognized as such by repeated decisions of the courts, was nevertheless opposed with such vehemence by the graziers, then a very powerful body, and backed by strong resolutions of the Irish House of Commons, that the clergy did not persevere in exacting it. The impolicy of rendering the parochial clergyman dependant for his income on a local tax of this description,—always unpopular, oppressive in the mode of its collection, inconsistent with the general prosperity of the country, and such as almost inevitably to place him in a state of collision with his principal parishioners,—seems to have been forcibly impressed on Mr. Robertson's mind; and he embodied his views on it in a pamphlet published about this time, entitled 'A Scheme for utterly Abolishing the present heavy and vexatious Tax of Tithes,' the purport of which was to pay the clergy and impropriators by a tax upon land in lieu of all tithe. This publication excited a good deal of attention at the time, but no legislative measure was ever founded upon it.

In 1758, he met with a severe trial in the death of his wife, to whom he was most tenderly attached; but sustained it with exemplary resignation and submission to the will of God. Soon after this afflictive event, he met with a new patron in Dr. Richard Robinson, who was translated from the see of Killala to that of Ferns. At his first visitation in 1759, he made some overtures of further preferment to Mr. Robertson, which in the first instance were gratefully accepted. But, previous to institution, he met with the 'Free and Candid Disquisitions relating to the Church of England,' which awakened painful scruples in his mind on the subject of subscription to the Articles.

We have no means of ascertaining with any probability the religious opinions with which our author set out in life, or the gradual progress of that change, by which he at length found himself compelled in his declining years, at the very moment when increased means were within his grasp, to abandon a station of respectability, if not of affluence, and cast himself without adequate provision on a censorious world. It is probable that in his case, as in many others, the transition took place not suddenly, but by slow and almost imperceptible degrees. The Athanasian creed he seems for some time not to have read; and long before the final crisis, there was doubtless in his mind a growing dissatisfaction with many of the doctrinal articles of the church, especially those which savor of Calvinism, as well as with various parts of the ritual to which he was required to conform. For a time, like many other upright and honorable men, he satisfied himself with the persuasion that the points of difference (into which perhaps he was not anxious minutely and critically to examine), were of inferior importance; that the great practical principles, in which the main value of Christianity consists, were common to all sects, and that in order to secure, not only the means of subsistence for himself and his family, but a station affording the opportunity of usefulness to others, it was necessary to adopt a system of compromise and to overlook minor differences. When, however, he received overtures of fresh preferment, and was led by the circumstance already mentioned to inquire more fully into this matter than he had before done, he found it necessary to examine the state of his own mind more narrowly, before he could again take the doubtful step of subscribing articles of faith which he was conscious he did not altogether approve; and it soon became manifest that his deviations from the standards of his church were by no means such as a candid and honest man could fairly represent to himself as of inferior moment. He now perceived that he could not venture on that renewed subscription which was necessary to the acceptance of further preferment, without forfeiting his peace of conscience and the approbation of his own mind. He accordingly wrote to his diocesan the following excellent letter, explaining his reasons for declining to avail himself of his friendly offers.

'To the Right Rev. the Lord Bishop of Ferns, Dublin.

'Ravilly, Jan. 15, 1760.

'My dear good Lord,

'Since I last did myself the honor to write to you, I have been very unwell, occasioned by a violent agitation in my mind, upon a subject of the highest importance to me. But now that my resolution is fixed and my mind a little settled, I find myself in some measure capable of writing to you. And first, my Lord, suffer me to return you all the thanks that can flow from the most grateful heart, for your great goodness to me.

'That you should not only offer me the parishes of Tullamoy and Ballyquillane, but assure me, in your last letter, that you would accommodate me in the best manner you could! How then must I lament, in the second place, that I find myself incapable of receiving your Lordship's favors. I beg leave to inform your Lordship, that last October a book was put into my hands, which (though it had been published many years) I had never seen before, called 'Free and Candid Disquisitions, &c.' I set about reading it with some prejudice against the avowed design; but on considering matters seriously, I was brought over to be of the author's opinions in several particulars. So that I find I cannot now bring myself to an unfeigned assent and consent to ALL things contained in the Book of Common Prayer, &c.

'In debating this matter with myself, besides the arguments directly to the purpose, several strong collateral considerations came in upon the positive side of the question. The straitness of my circumstances pressed me close: a numerous family, quite unprovided for, pleaded with the most pathetic and moving eloquence; and the infirmities and wants of age, now coming fast upon me, were urged feelingly. But one single consideration prevailed over all these. That the creator and Governor of the universe, whom it is my first duty to worship and adore, being the God of Truth, it must be disagreeable to him to profess, subscribe, or declare, in any matter relating to his worship and service, what is not believed strictly and simply to be true.

'Thus, my Lord, I have presumed to represent to you the present state of my mind; and now, I fear, I must take my leave of your Lordship. Suffer me then to do it with assuring you, that I am, with all gratitude, esteem, and affection,

'My dear good Lord,

'Your Lordship's most obliged,

'Most dutiful, and most devoted humble servant, WILLIAM ROBERTSON.'

For some time longer, he did not clearly perceive that the path of duty led him further than to decline all fresh advancement and renewed subscription, or required from him the decisive step of renouncing altogether his connexion with a church whose lerding tenet respecting the object of divine worship he now acknowledged to be unscriptural. At length however, in the year 1761, he resigned all his benefices together, being now fully convinced that no other alternative was left to him. What private resources he had at this period does not appear; but there is every reason to believe that they were very limited; and some years elapsed before any other provision was offered to him, which, as will be seen, was after all but inadequate to his necessities. Nor do we find that many of those who had hitherto been his friends, were either willing or able to appreciate as it deserved that part of his conduct which above all others entitled him to the esteem and respect of all good men, whatever might be their opinions on the points in dispute. To the secret consciences of some perhaps it read a lesson of reproof, which they could not bring themselves to take in good part; while others, to whom the surrender of a good living for conscience's sake was altogether a new idea, contented themselves with exclaiming, 'You are Madman; you do not know the world.'

To be Continued.

CHARACTER OF CHRIST.

In accordance with these views, I hold it to be one of the brightest tokens of the divine origin of Christianity, that it is taught, not only in an inspired Book, but in an inspired Life. From the earliest ages of the church how painfully have men been toiling to express Christianity completely in some cunning form of words, to build up the dead, wooden symbols of language into a fabric, wherein the everliving spirit of truth might be enshrined, and from which it might look forth with the assurance of being recognised at once by all eyes! Of the results of this attempt, let the creeds and confessions of faith which have been set up in almost every corner of Christendom, only to tumble down and mock their builders, bear witness. How do the ways of God transcend the ways of man! How are his thoughts higher than ours! When He became the teacher of the world, it was not by means of a heaven-descended volume, not writ with hands. He manifested his will in the flesh. He revealed living truth in a living being. He raised up his holy child Jesus, made in all points as we are, that he might be intelligible to us; who became in his life, spent in the exercise of every virtue, a living moral revelation, the Voice, the Scripture, the Word of God. Jesus Christ taught, it is true, by his lips as well as by his life. He employed language as an instrument of instruction. But then he taught not as the scribes and philosophers. He used no wisdom of words, no abstract terms, no affected phraseology. His eloquence was great, but it was not rhetorical. His instructions consisted principally in the exhibition of moral facts and instances in the simplest language. What he said was in a manner identified either with what he was doing, or with some present fact in nature, some passing occurrence in providence, which gave it its signification. And he left no record. He committed nothing to writing, having written out a clear and full exposition of truth in the unequivocal characters of his life upon the imperishable tables of the human heart.

If now, as I have urged, Christianity is to be understood only through an accurate acquaintance with the whole moral being of its author, and only as we know him can we know his religion, the importance of a thorough knowledge of the New Testament facts becomes manifest. It is from what is related of Jesus Christ, that we are to learn what he was. We have no labored portraiture of his character. Nothing like an attempt at a description of him has come down to us, if any such attempt were ever made. The historians of his life were all too simple, too scantily provided with the wisdom of words, too unused to writing, to accomplish a task so seldom discharged with any thing approaching to success. Nothing is more difficult than to express in a general description an accurate idea of an individual character. A proof in point, familiar enough, may be seen in the obituary notices found amidst the daily records of human affairs. How grievously do they lack individuality, and with what slight alterations may they be made as applicable to one person as to another. But even if the authors of the Gospels had the ability to describe their Master in general terms, I am not at all sorry, that they never evinced the least disposition to attempt any thing of the kind. I never regret, that there was no accomplished and ready scribe among them to pronounce a funeral oration at the grave of Jesus. For I deem one little incident, like the many which they have recorded in simple language, more valuable than the most eloquent and elaborate eulogy. It gives me a deeper insight into his character. It affords me perhaps only a glimpse, but still a real, face-to-face glimpse of his moral being. It places him before me in the significant attitude of life and action.—*Christian Examiner.*

TAKING A FOOL'S ADVICE.

A Baronet of the last century whose mansion was in Yorkshire, was supposed to be dead, when the following conversation took place between his jester or fool, and one of his servants:

Servant. Our Master is gone.

Fool. Ah, whither is he gone?

Servant. To heaven, I hope.

Fool. To heaven! no that he has not, I am sure.

Servant. Why so?

Fool. Why, because heaven is a great way off, and when my master was going a long journey, he used for some time to talk about and prepare for it; but I never heard him speak of heaven, or make any preparation for going, he cannot therefore be gone thither.

The Baronet, however, recovered, and this conversation being told him, he was so struck by it, that he immediately began to prepare for his journey to that country, 'from whose bourne no traveller returns.'

—*London paper.*

CHRISTIAN REGISTER.

BOSTON, OCTOBER 1, 1842.

THE CHRISTIAN CHURCH.

If we search the New Testament for the meaning of the phrase, 'the Christian Church,' we shall find it even there variously applied to the believers in a family, a city, a province, or in the whole world. If we look in the history of the institution itself for the definition of the phrase, we shall find it utterly impossible to affix to it any meaning, in which all who profess to form a part of it will coincide. Yet the phrase must have a distinct meaning. If the institution itself is a reality, if it have an existence in the world of living creatures, or in the hearts of man, it must be capable of being defined and described. Let us make one other attempt in addition to the thousands which have been already made to define what is the Christian Church, what are the elements of its life and influence, the qualifications of membership, the conditions of its spread. And as these questions have been mingled in dispute and controversy it would be but natural to advert to those alleged definitions of the institution which Christ founded in the world, that do not satisfy us as true. But this would be not only a melancholy, but an unending work. Many prevailing ideas of the nature of the Christian Church at once present themselves to our minds as erroneous, as involving either impossible or unreasonable conditions. And among those ideas of it which we cannot approve there arises one which wears a better aspect. Let us confine ourselves to that view which recommends itself by its truth and power. Jesus Christ was charged before the Roman Governor with an attempt to set up a kingdom upon earth. He owned the charge, he did claim an empire, with the title and prerogatives of a king. He has that empire, more wide in its sway, more revered in its commands, more adored and feared in the hearts of millions, than ever was the golden throne of the Emperor of that provincial governor. But, as Jesus said, his kingdom was one which did not interfere with any of Cæsar's rights. Even Pilate was satisfied that there was another kind of kingdom, and he acquitted the victim, of sedition.

—

CHRIST THE HEAD OF THE CHURCH.

Let this simple statement be our guide to a true idea of that institution which Jesus Christ has established in the world. The Christian Church is constantly spoken of as a body with many members, warmed by one heart, governed by one law, and working for one end. Jesus Christ is the head of that body. Thus then we may easily describe its form and membership. Of whatever body we may rightfully regard him as the Head, what everbody he quickens with life, and animates with a spirit, and governs by his will, that body is the Christian Church. If ever the ruling object and aim of an individual life was attested by every word and deed which entered into it, then is it easy for every reader of the New Testament to define the all-absorbing purpose which Jesus Christ cherished. His single precepts are single revelations of truth, his complete doctrine, his whole example, express a vast plan cherished in the depths of his heart, and so magnifying to us his actual existence upon earth, that we are sometimes disposed to regard his character as an imaginary invention of perfection, than as a real appearance which men once tested by their eyes and ears. In these his words—words which were once really spoken in human ears there is a constant reference to that institution which we call the Christian Church. His last prayers were offered for it. We have the names and the lives of those whom the Head of the Church called to be members of it. The great cherished purpose of the Savior's life, will then aid us to define that body of which we may without indignity describe him as the Head.

Again, the aim which has been most dear to an individual in life, will be the image upon which his eyes will close last in death, will be last in his thoughts, or prayers, or triumph; and if there was anything in that aim which would impart serenity, hope, or proud satisfaction, the dying man will feel in death his full reward. The patriot whose life closes on the field of battle will give his last thought to the cause which he believes will triumph because he believes it to be good. Thus has it always appeared to us, did the Savior in his own last sorrows find his joy in the aim and purpose of his life. Therefore in the life and death of Jesus Christ the Head of the Church, appears one sublime idea of an institution bearing his name which was forever to exist among men. That institution is composed of those who believe in him and obey him. It surprises us at first thought that so great a controversy as has been involved in the question before us should be so easily settled by the simple assertion that all who believe and obey Jesus Christ are members of his Church. There are indeed some who will say that these conditions are lax and uncertain, that if admitted without explanation or qualification, they would make the Church a very mixed and heterogeneous assemblage of individuals of all degrees of faith and virtue. And supposing this is the result. What right of interference is given to any man or any body of men, to add to these conditions or to restrict their widest interpretation. Men have thought the conditions too simple, and have ventured to alter them—that is, they have demanded that the body called the Christian Church should be united by some other bond than by belief and obedience of the law of Christ. And all over the world in all time whenever such an alteration has been made in the body of the Church, an alteration has been made in its Head, and some other authority has been joined with or substituted for that of Christ. What first suggested the idea of a creed or profession of faith drawn up by uninspired individuals or councils? Certainly not because Scripture language is not concise enough or explicit enough, for if we try all the power of common language and select words for their sound, their beauty or their fullness of meaning, we cannot express more truth in fewer or in better words than as it is expressed in Scripture. A creed became necessary when men thought something more than Scripture was necessary, and when they insisted upon a belief or promise of something which could not be expressed in Scripture language. Creeds will continue to be used just so long as there remains in the Church one unscriptural doctrine. After that time they will no longer be tolerated.

—

THE FIRST FORMATION OF THE CHURCH.

That institution whose image in the mind of Christ, whose prospect in the hour of death, was his guiding light and consolation, was a fellowship of those who were convinced of the truth of his doctrine and who were resolved to obey his commandments. At first that company was so small that they could all follow his steps and be numbered as composed of so many men, so many women, and so many children. It increased with every word and promise which fell from his lips. The variety which characterized the little band which he himself looked upon, may still be found in that multitude which is not to be numbered, which now composes his Church. The degree of their faith, the strength of their virtuous purposes, are the sole conditions which measure the closeness of their membership with the Head of the Church. When he expired on the cross, his little Church presented in its few members those very degrees of complete or faltering faith, of self-denying or reluctant obedience, which have characterized its many members since, and which some over-zealous believers have thought required their interference to prevent. Two there were standing by his cross, their faith was perfect, their devotion was complete. Some there were standing afar off, yet in sight; they believed, yet they wavered. One there was who in pride or fear had just denied all knowledge of the Teacher whose steps he had for years followed. But his denial was followed by instantaneous remorse and tears. All these and many more were disciples, they were members of that body whose Head was Christ.

—

DEFINITION OF THE CHURCH.

And now is it not easy for us to define the Christian Church? What though there were as many ways of professing a membership of it, as there are spires and towers to the Christian temples in our own land or in the world? There are but two conditions which constitute membership, and when men begin to learn that sentiments are more important than words, they will realize the true idea of the Christian Church. Men have yet to learn that there may be a closer alliance, a more binding union formed between them, founded upon a fellowship in good feelings and good purposes, than in any assent which may be forced from a large variety of minds to the same set of opinions. Are there not interests of moral and intellectual beings which are worthy of constituting a bond of union between them? Are there not common sorrows and trials, common hopes and duties, may there not be united prayers and endeavors, binding by one tie of love the children of men? Most truly there are, and here in the depths of the human heart, in the necessities and sympathies of human souls, Jesus Christ has founded his Church, composed of a company who believe what he taught, and do what he has commanded. As we fix our mind seriously and thoughtfully upon that purpose and aim of Jesus Christ which stand out as realities upon the record of his life, we are convinced that he contemplated to form in the world, a communion of believing and faithful souls. Whenever he found such a soul, he stretched forth his hand and uttered his invitation and a new disciple was added to his Church. Upon the spiritual wants, the immortal capacities of living men, he bases his truth, and his Church is composed of all those who look to him to supply those wants, to guide those capacities.

—

MEMBERSHIP OF THE CHURCH.

We ought to be able to realize this idea of a Christian Church, for we know well from a thousand examples the purpose of associations, of men and women bound to advance one object, and united by interest in that object, and the Church is an association, to provide the spiritual food of millions which shall minister to their spiritual life. If our hearts did but feel their own necessities and wants, if we knew what we might become under the discipline of the Christian religion if we saw in every obligation of duty, a work set before us by one who is glorified in heaven, if we realized how sure and safe a guide is truth, how strong an anchor is faith, how omnipotent is a good purpose consecrated in prayer, then we should feel that when Jesus Christ founded a Church composed of those who believe on him and obey him, he reared an institution whose pillars will endure longer than the ages of time, and which is so large and free that every living soul may become a member of it. 'The spiritual life of a people is its religion, and all the visible machinery for sustaining that life is the outward visible Church.' All are members of it, who comply with those two conditions—cherishing its faith, and honoring its laws. Its members alone can decide their claims to be numbered in it. It belongs to no human judge of men to affix conditions to the assumption of the Christian name. Such then is our idea of that simple institution, the Christian Church, which has been the subject of such long and bitter strife. It is an association pervaded by the spirit and guided by the law of Jesus Christ, proposing to its individual members and to its wide communion the interests and duties which belong to the spiritual nature of man. Is not this definition worthy of all those ideas of reverence which invest the Christian Church? We assign to its charge the best part of our nature, and we regard it as the bond which in spite of all the distinctions created by an artificial civilization, is to unite men together. The definition may be called a loose one, as it involves no disclosure of individual experience, exacts no profession of righteousness already attained, and demands no promise of sectarian interest. It may be called an unwarrantable interpretation, because opposed by those time-honored opinions which have associated the Church with a hierarchy and creed, which have built high walls around its communion, which have at one time driven men by penalties into its fold, and now excluded them by narrow bigotry from its blessings. Such a definition of the Christian Church as we have given would shock some religious minds, as a loose and lawless confusion of the good and the sinful, because some undefinable feelings of sanctity have restricted the title of Christian membership to a few in each generation. The objection is natural, but it cannot be vindicated. It proceeds upon those airy and vague ideas which have for ages mingled true religion with artificial attempts to increase its sanctity. But the best part of our whole nature is our heart, all that we can give to religion is our lives; neither solemnity nor authority can do more than demand our hearts and lives.

MR. EMERSON'S LECTURE ON MORAL EDUCATION.

We enjoyed the privilege of reading aloud last week to a pleasant circle of friends, the noble Lecture delivered by Mr. George B. Emerson before the American Institute of Instruction at New Bedford in August last. It is a long while since any occasional pamphlet has appeared which possesses a tithe of the interest and value of this Lecture on Moral Education. The great excellence of it consists in its distinct statement of the most important truths, and the explicit instruction which it imparts to teachers as to the manner in which they may fulfil their high duty to the young in this respect. No man has ever done more to magnify the office of an instructer than the author of this Lecture. His pupils are all around us, many of them already imparting to their children the fruits of his excellent counsels and efforts. Who can measure the obligations which our community is under to him for the moral and intellectual training by which he has fitted so large a number of mothers and sisters to adorn and cheer and regulate our homes. The Lecture which he has given us bears evidence of being the result of long experience, diligently studied and faithfully applied. It is published in a number of the Common School Journal, and we most earnestly recommend its perusal to all our readers.

THE [LONDON] INQUIRER.

After having so lately announced to our readers the establishment of this paper devoted to the interests of the Unitarian Denomination in Great Britain, we regret that we are compelled to inform them that its continued publication is uncertain. The ninth weekly number just received, states that difficulties wholly unforeseen by the Editor, render its existence doubtful. He informs us that the paper owed its origin to an individual who believed that it was needed, and intended *to employ capital upon it* so as to give it a fair trial. The commencement was flattering beyond expectation. But circumstances wholly unforeseen and entirely unconnected with this concern have frustrated his purposes and after the issue of four numbers, he left it at the sole responsibility of the Editor to carry it on or to abandon it. In this emergency the present Publisher generously came to his immediate relief, offering to risk the trial and to afford the opportunity of success. The weekly circulation has reached to 600 copies, and only a small portion of the editorial arrangements, for correspondence, reviews and intelligence had been completed. As there are no resources for meeting the hazards of the undertaking, it is not deemed right to carry it further, unless this fair statement should draw additional means to its aid. The result depends upon the effect of the appeal and the circulation of the present number. Let it be understood however that unexpected changes, and not the failure of the original plan, prevent its being carried out. All expectations from others have been more than realized.

GAUSSEN ON INSPIRATION.

We were very much pleased with a long communication in 'the Olive Branch' of last week which justly exposed the miserable pretensions of Gaussen's work on the Plenary Inspiration of the Bible, translated and edited, as our readers know, by Rev. E. N. Kirk. We were well aware that there were too many sensible scholars among the Orthodox denominations to allow a book which really is more destructive to the interests of the Christian faith than any Infidel publication, to pass with nothing but commendation. The Biblical Repository offered it rather a left-handed compliment, and several of the religious papers throughout the Union seem to have been rather frightened at it. The writer in 'the Olive Branch' candidly informs us that it was his practice to inquire of every Orthodox clergyman with whom he conversed, where he would find the *proof* of the inspiration of the Scriptures. He was generally referrred to the common authorities which to him were unsatisfactory—to Lardner, Horne, Paley, Dick, Parry, Dr. Woods, &c. An Episcopal clergyman of Boston told him that the proof lay in the *authority of the Church*. One venerable clergyman, distinguished for his learning, replied, 'I do not know; many writers have treated upon the subject of inspiration, some more and others less satisfactorily, but I do not know who has proved it.'

Thus situated the writer turned to Gaussen's book, which was highly commended by Dr. Wood, who, by the way, the writer seems to fear had never read it. He 'was exceedingly disappointed in its perusal. For to say nothing of minor imperfections, we found the book characterized by three grand defects.' These are well stated as follows, fortified by abundant proof which we should be glad to copy, did our space permit.

1st. The arguments and assertions are founded on words rather than things, and the reasonings generally display a habit of word-catching, for I can describe it by no better name, which reminds one of the famous syllogisms which prove that nothing is something, and that every cat has her three tails. Instances of this will be adduced under the succeeding heads.

2d. The main argument of the book, upon which the author chiefly rests to prove the verbal inspiration of the Bible, contains a gross and obvious fallacy. The chief idea extending from page 283, (where the 'scriptural proof' begins) to page 315, is as follows,—

All the words of the prophets are given by God.

All the books of the Old and New Testaments were given by God.

3d. The third grand defect to be noticed in the work under consideration, is that the quotations from Scripture are in numerous instances, grossly perverted from their proper meaning.

THE EPISTLES OF THE NEW TESTAMENT.

We know that these valuable portions of the sacred Scriptures are dark to many readers. Their local references, their connexions with opinions, feelings and doctrines which have passed away, often obscure their meaning, and then the manner in which they have often been interpreted, divided as they are in chapters and verses, has so discouraged uninstructed Christian enquirers that they have given up all expectations of ever thoroughly understanding them. They mark a few select portions which are perfectly plain, and read these over neglecting the remainder, and some of the Epistles entire. We have often heard our brethren say that their Orthodox friends press them with such old fashioned words as adoption, justification, election and the like, which they are fully persuaded refer to by-gone opinions, yet they are somewhat at a loss to express and vindicate their persuasions. Now the Epistles of the New Testament are the most invincible bulwarks of the Christian faith, and when read understandingly, they fill the mind with satisfaction, and impress the heart with some of the most sublime and instructive counsels and views of our religion. Their perusal never should be neglected, but they must be read understandingly. We hope Mr. Livermore will extend his useful labors as a commentator and expositor, to the acts and Epistles; in so doing he would perform a most valuable service to hundreds. In the meanwhile we recommend to those of our readers who feel the deficiency of which we have spoken to furnish themselves with Locke's Paraphrase and Notes on the Epistles of St. Paul. His work embraces only the Epistles to the Corinthians, the Galatians, Romans, and Ephesians, but his 'Essay for the understanding of St. Paul's Epistles by consulting St. Paul himself,'—which is contained in the volume, will meet all their wants.

THE METHODIST DENOMINATION.

Valuable statistical tables have lately been given in Zion's Herald, of the increase of Methodism in New England. From these we learn, that in the year 1800 there was 1 Methodist in every 211 of the whole population; in 1800, 1 in 131; in 1820, 1 in 94; in 1830, 1 in 56; in 1840, 1 in 34.

Since 1796 the Methodist population of New England has more than doubled every twelve years.

The number of communicants in the Calvinistic Congregational Churches of New England in 1841 was 153,435. The communicants in the New England Methodist Churches in 1840 were 78,000. The number of Baptists in New England in 1840, were 85,140. From these calculations made with reference to the time of the origin of the different bodies, the Herald draws the following result, 'That the Methodist Church is second in New England in numbers, and first in progress.'

A correspondent of the Boston Recorder, writing from Rhode Island, says:

'Nearly all the trouble which ministers of this day have, comes from meddling church-members. The Society seldom troubles a minister. What a disgrace to religion. *I often dread to see persons join a church, so many of them prove troublers in Israel.*'

*** We observe by a paragraph in the Albany Journal of Saturday last, that the Rev. Mr Storer of Syracuse, was to occupy the Rev. Mr. Meyer's pulpit on the following Sunday. The latter gentleman, as we regret to learn, is suffering from severe illness.

LIVES OF EMINENT UNITARIANS.

Rev. Wm. Turner of Halifax England, is pursuing his biographies of Eminent English Unitarians. His first volume was noticed in our columns last year. The publication of the second volume is to be completed in seven monthly parts, the first of which has just been received in this country. The introduction contains a mild and judicious statement of facts which have often been referred to in our columns. It has been thought incumbent upon the Unitarians, to explain and to justify if possible, the continued adherence to the Episcopal sect and to the Church Establishment of those who had embraced their sentiments. We will not consent that the burden of such apologies should be laid upon us. Our fair share of it certainly should be no more than half of it, as for the other half let the Church, the Clergy and the Establishment, justify their own laxity of discipline, their premium upon insincerity, and the most unchristian treatment of the noble minded men who have honestly renounced the dignities and emoluments of Episcopacy, to meet the calumnies and the poverty which wait upon dissent. We urge upon our readers the careful perusal of the following remarks by Mr. Turner.

The eminent persons who have been commemorated in the former part of this work as professors of different forms of Unitarianism, were for the most part born and bred in the bosom of the Nonconformist churches. It is probable that they were in general Nonconformists upon principle; that is, not merely dissenters from the accident of their position, as disapproving of the doctrines of discipline of the established church, but opposed to all civil establishments of religion, whatever their constitution or creed might be.

But it is notorious that there has always existed within the church itself a numerous body, comprising many persons of considerable note both among the clergy and the laity, who have doubted or rejected this leading tenent of the body to which they nominally belonged. There have seldom been wanting many who have not hesitated to avow their disbelief through the medium of the press, and occasionally from the pulpit itself, but without feeling themselves bound on that account to dissolve their connexion with the establishment, or resign their stations and emoluments as its ministers. To this class are to be referred several of the most distinguished scholars and divines of the last century; among whom we find the names of Clarke, Whitby, Law, Clayton Sykes, Jortin, and many others of inferior note. Numerous as is the list of *avowed* Unitarians of this description, there is every reason to believe that the number has been still greater of those who have entertained similar sentiments in private, but have not chosen to bring them publicly forward, though their dissent from the creeds and articles which they outwardly professed, and from liturgy which they continued to recite, has been perfectly well known to their more immediate connexions.

It is not for us to sit in judgment on our Christian brethren of this class; to his own Master every one standeth or falleth. We may however be allowed to express our wonder at conduct which appears to us inconsistent with the spirit of simplicity and godly sincerity naturally expected from votaries of the gospel of truth, in all the relations of life; and more especially in a capacity, and under circumstances so intimately connected with their peculiar character as religious men. Even that passive conformity which great numbers are contented to practise, in attending statedly on the public services of a church in whose leading doctrines, especially on this point of the proper object of religious worship, they do not concur, we cannot but deeply regret; and we think it impossible to vindicate it on any principle of Christian sincerity or consistency. But what shall we say of those who, entertaining and perhaps making no secret of the same convictions, continue through life, for themselves and their assembled Christian brethren, to offer up to one whom they believe to be a creature, and to have expressly forbiddem his disciples to pray to him, that homage and supreme worship which is due only to the infinite uncreated One?

Nevertheless, we can understand in some measure the difficulties in which these ministers of a Trinitarian church may often find themselves placed, when by slow degrees they at length become sensible of the discrepancy between their private opinions and those official duties which at first they conscientiously practiced. For a while, as this deviation is gradually becoming more and more perceptible to their own minds, the path of duty may perhaps appear doubtful, even to a man of the strictest principle. But when it has advanced to that crisis, at which it is no longer possible for them not to feel that the dictates of a strict integrity would require them to surrender what have hitherto been their only means of subsistence—to quit stations of honor and great usefulness—duties in which they delighted and excelled, and in discharging which they were conscious of rendering eminent services to their brethren—and to throw themselves and their families unprovided on the world, perhaps among those who, far from approving, would censure and vilify that very conduct in which their conscientious regard to the paramount obligations of truth and principle had been most eminently displayed,—if at last they give way under the trial, they are certainly objects not merely of blame but of pity. These difficulties, and the struggles they occasioned, during the painful interval in which the path of imperative duty was not as yet clearly discerned, have been feelingly described by several of the excellent persons who at length triumphed over them; and the honor in which we justly hold these illustrious confessors of the truth as it is in Jesus, may itself prevent us from visiting with too severe a censure those who have fallen short under circumstances to which we have no right to presume that we ourselves should have been found equal.

It has not been thought advisable, in laying in the plan of this work, to include in it those (however distinguished they might be in other respects) who have not scrupled to remain through life the ministers or members of a Trinitarian church. But passing over these, we feel ourselves bound to pay double honour to men whose prevailing regard for integrity and Christian truth has strengthened them to make the sacrifices (in some instances by no means trifling) which their principles appeared to them to require. We have now therefore to call the attention of our readers to some of those names which on this ground deserve to be had in lasting remembrance.

The life of William Robertson, one of the worthies of the last class, will be found upon the outside of this paper.

For the Register and Observer.

PITTS STREET CHAPEL.

The Society worshipping at this Chapel under the pastoral care of the Rev. Mr. Waterston, with the children of the flock, and some invited friends, made a short but pleasant excursion into the country, on Saturday of last week. This Society is connected, as it may be remembered, with the Benevolent Fraternity of Churches, and most of its members have few opportunities to leave their lonely dwellings and usual daily laborious employments, to enjoy the smiles of a beneficent Providence in the open fields, under the blue arch of heaven, and amidst the beautiful scenery that is around us, in the country. It is said, that many of these children had never before seen the works of God in creation which had been so often alluded to in their Sunday School lessons. Their Pastor, aware of this, had planned for them the high gratification of a simple visit on a Saturday afternoon to Fresh Pond, by the Rail Road, and a ramble, and a religious service at Mount Auburn near by, with the approbation of its Directors.

The afternoon was pleasant, and a large number attended. The visit was one of deep interest, and was greatly enjoyed by those who had the privilege to be present. The company having arrived at Fresh Pond by the Rail Road, walked in procession from thence to Mount Auburn, the children preceding and bearing two beautiful banners which had been procured by their Pastor, one with the motto, in letters of gold, on a plain white satin ground, 'Search the Scriptures,' and another in a similar style, with the motto, 'Take fast hold of instruction; let her not go; keep her; for she is thy life.' They proceeded immediately to 'Consecration Dell'—the parent and the child—the young and the old—the rich and the poor—the teacher and the taught,—and there having encircled the pond, lying in its bosom, presented a most interesting spectacle. There they stood, deep down in that beautiful amphi-theatre, darkened by 'a dim religious light' by the surrounding heights and lofty trees, the mementoes of the loved and lost catching and filling the eye at every turn, the living mingling as it were with the dead, the hallowed associations of the place quieting every feeling, and these all gave a peculiar and affecting interest to the scene. A hymn was first sung by the whole company, then a prayer by Rev. Mr. Gray, touching and sublime; after which the Rev. Mr. Waterston addressed the audience in his own simple and appropriate manner. This concluded, a service of baptism was performed, one of the objects of the occasion. Parents in the presence of the assembled multitude, brought, one after another, their offspring to the altar of faith—seven in number. As they approached the font, placed on the brink of the water, the voice of the Pastor was heard to say, 'In the name of the Father, and of the Son, and of the Holy Spirit,' adding at the close some appropriate expression to each, such as 'May God bless you my child; and may you grow up to be a blessing to your parents;' or 'May God bless you, and may you be a good and religious child.' The scene reminded one of the early days of Christianity, when the Apostles baptized standing by the banks of the Jordan. Another prayer followed, by the pastor; and another hymn sung by the Chapel Choir, and the service was concluded.

The company in the same order in which they came, passed through the most pleasant and interesting portions of this hallowed place, then returning to the cars, were soon restored to their homes, with hearts and minds filled with the pleasant words, and impressive scenes which they had thus been permitted to enjoy.

L.

ATTACKS ON THE CHURCH.

The Christian Witness and Church Advocate, a paper printed in Boston, and devoted to the interests of the Episcopal denomination, contained last week some remarks under the caption, 'Attacks on the Church.' These remarks have reference to 'the violent attacks upon the Church which are made by the various sectarian presses in this, and other communities;' such attacks are said to embitter the feelings of professing Christians of other denominations; they are ascribed to ignorance of the claims and origin of the Church, and they are accounted for as the offspring of envy and jealousy at the rapid increase of the Episcopal denomination. Now is it possible that the writer of these remarks, in the exercise of true candor and justice can think that what is wrong in others is right in himself? We feel constrained to tell him that we are not ignorant of the claims and origin of Episcopacy, we will not allow that our intimate acquaintance with its whole theory and history is one whit less than his own; indeed we are vain enough to suppose that we could even communicate to him some information on the subject. It has been a favorite study with us and there is a great deal in it which we respect and love. But we do not believe in the boasted unity of the Episcopal Church, nor in its sacerdotal pretensions, nor in its magical sacraments. As we lately asserted in these columns, we are confident that the direct and explicit statement of the assumptions of Episcopacy in some of its Churches would drive out and disgust at least one half of their members. Will not the writer allow us the privilege of speaking in self defence? What if some tender hearted and pious members of our own Churches are intimidated by the recent bold assertions of the organs of Episcopacy, and fearing that they do not commemorate the Savior or listen to his heralds in the manner which he has enjoined, come to their several pastors and ask to have these bold assertions met? Are we to pass compliments on the Church, and own ourselves to be intruders to the ministry, and contemners of Christ's holy doctrine? Or may we say that after the faithful use of all and the same means which the Episcopal minister possesses for learning the truth, we do honestly believe that his exclusive pretensions to his office and to the power of administering the sacraments, are based upon fables? Such is our honest belief, and we feel our solemn responsibility to declare it. Not an unkind purpose or sentiment, are we conscious of cherishing towards the Episcopal denomination. But there are those who look to us to promulgate and to vindicate the Christian faith, pure from all man's inventions. Now will the writer in the Witness be kind enough to tell how we are to proceed? Here are the data on which he may base his advice. We had leanings once toward Episcopacy, we have made it a long study at home and abroad, our library is rich in its choicest literature, we have been present at and have joined in its worship, in sublime cathedrals and in log cabins; we believe its exclusive assumptions to be irrational, unscriptural and unfavorable to Christian piety. Yet these assumptions are vehemently urged, and there are those who look to us *to expose* their falsity. *What shall we do?*

AMERICAN BOARD FOR FOREIGN MISSIONS.

The Thirty Third Annual Meeting of the American Board of Commissioners for Foreign Missions, was held at Norwich Ct., on Sept. 12. Hon. Theodore Frelinghuysen, President. More than four hundred Corporate and Honorary Members of the Board were present, and an unusual degree of interest was felt on the occasion. The receipts of the year were $318,396,53, of which sum $39,088 31 were derived from legacies. The expenditures were $261,147 02, and the balance of the debt due was $57,808 91. The Board is still indebted for $559,40. The great complaint at the last annual meeting, was on account of the want of funds, and the unbecoming position in which the Society was placed by its enormous debt. By extraordinary efforts in spite of the pecuniary embarrassments of the times, the want was met. The grievance this year was the want of missionaries, as only five candidates for the service of the heathen now appear in the United States. The number of missions is 26, of stations 85; of ordained missionaries 135; seven of these are physicians, and there are eleven other physicians who are not preachers; of teachers, there are 13; of printers and bookbinders, 9; 179 female and 10 male assistant missionaries. This country furnishes in all 356 laborers, being 28 less than last year. Adding to these 128 native helpers and 4 native preachers, we find that the Treasury of the Board sustains 488 laborers. During the year, 24 missionaries have been sent out. There are 59 mission Churches with 21,261 communicants. There are 31 presses; 4 type foundries, and 49 founts of type in the native languages.

The subjects brought before the meeting, were, the duties of pastors in reference to the cause of missions—the expenses and difficulties involved in the marriage of missionaries—the receipt of contributions from Slaveholders—the securing of legacies—the object of the missions to the Oriental Churches—the danger of a loss of interest in their great work—and the solemn importance of raising up a larger number of devoted laborers. At the various stations 68 laborers are urgently wanted at the present moment.

We have read the account of these proceedings at large with great delight. The orthodox journals of the last week are almost exclusively devoted to them. May Heaven prosper the labors of the Board. It is evident that experience has taught its agents many valuable lessons. We cannot but think that the only obstacles to their growing success, are to be found in some of their theological tenets with which the Heathen appear to be as much perplexed as we are.

We ought to except from general com

mendation some expressions used by Dr. Scudder, missionary from Madras, who said that 'millions of heathens were going down to hell,' and 'I come to present before you so many millions of heathens that they may form one solid phalanx a mile wide, and a hundred miles long, pressing on to eternal torment.' This is sad stuff. The Dr's manner is described 'as ardent, and indeed enthusiastic.' Some admiring listener said that 'there is a fire in his bones.' We hope not, but sure we are that if this was the case, he would not so glibly consigned so many square miles of heathen—probably marching lock step too, to eternal torments in hell, because he who knoweth the bounds of our habitation has placed them in a land where Christ is not known.

SUMMARY OF THE DOCTRINES OF THE OXFORD TRACTS, FROM MR. FABER.

'The only way of salvation is the *Partaking of the Body and Blood of Christ*; the only expressly authorized means of such participation is the *Holy Sacrament of his Supper*; and the *only* channel of conveyance is an *Episcopally Ordained Clergy*. No participation in what is *thought* to be the Eucharist is of the least avail to our salvation, unless the rite of consecration be peformed either by a Bishop, or by an Episcopally Ordained Presbyter.'

It does us good to hear these doctrines uttered in plain language, without 'Reserve.' The open simple statement of them is all we ask, and then we can compare them word by word with the Sermon on the Mount, with the last conversation and prayers of Jesus Christ, with St. Peter's defence before the Council, and with St. Paul's sublime discourse at Athens.

☞Mr. Charles A. Wakefield, at No. 56 Cornhill, Boston, has just engraved the Lord's Prayer in a chaste and beautiful style, upon a steel plate. The letters are large, the impression is fair, and the simple decorations are all in pure taste. A vignette below the words of the Prayer, represents the Savior seated on the Mount and surrounded by a group composed of the twelve disciples, some women and children; Jerusalem is seen in the distance, the graceful palm shades the scene, and the cross and the dove with heavenly emblems seem to guard it. The engraving is furnished at the low price of 12 1-2 cents per copy, and with a discount upon a quantity. We recommend it heartily to our Sunday School Superintendents as a most acceptable present to their children.

LETTER FROM A CAMP MEETING.

To the Editors of the Christian Register.

Ashby, Ms., Sept. 27, 1842.

Gentlemen,—I take the liberty to send this account of a visit to a Miller Camp-meeting, thinking that it might be interesting to some who have not attended similar meetings to see and hear for themselves. This meeting has produced considerable excitement in this region, though I do not know that the number of established converts is large. It is said that on one occasion something like a hundred went to the altar for prayers. Another meeting is appointed, I learn, at Worcester. Rev. Mr. Cole, Christian minister, from Lowell, was one of the prominent leaders.

Whether such doctrines and such worship be any part or parcel of Christianity, I think may fairly be a question.

Allow me to submit the article to your disposal.

Truly yours, E. G. A.

MILLER CAMP MEETING AT NEW IPSWICH, N. H.

A Camp meeting upon the principles of *Millerism*, was commenced on the 20th of Sept., inst., in a grove in the South part of New Ipswich; it being one of a series which has been almost constantly in operation, in various parts of Massachusetts and vicinity since the first of July last, and which is still to be continued. This meeting continued for a week. I visited it when it had been in operation two or three days, and perhaps it may not be wholly uninteresting to 'testify that which I saw.'

The meeting appeared to resemble ordinary Camp meetings, with the exception of the prominence given to the doctrine of the Advent in 1843. There were about ten or twelve tents, from various towns, pitched in a circular form, and within the area were seats and the preachers' stand. I should think the number belonging to the encampment at this time, might have been from two to three hundred—about half females. They had cooking utensils as usual, and passed the whole time on the Camp ground. Various denominations were united in this meeting and represented among the preachers. They were, however, mostly Methodists and Christians. There were also Free-will Baptists, 'Unionists' from Groton and Littleton, and some others. The morning services closed soon after our arrival; there was preaching at the stand at 2 o'clock, and in the tents at half past 6, and meetings in the tents in the intervals.

The afternoon services at the stand were directed to the proof of the second Advent in 1843. The text was Dan. viii, 19. There was nothing very forcible to my mind in the arguments adduced. The preacher took the ground that there was an *appointed time* for the judgment, and as there is no *other time* appointed, therefore the 2300 days of Daniel are the appointed time: proceeding always upon the totally false assumption that 'days' here mean not days, but years. I learn that a day or two after, one of the preachers dwelt upon the signs of the times in connexion with his doctrine. Among the strong indications, to his mind, were the meteors of Nov. 1833, and the Aurora Borealis of the last century or two, particularly Nov. 1837.

The meetings in the tents during the day were somewhat animated. Sometimes four or five, men and women, ministers and laymen, might be heard praying at the same time. Some of the expressions used in prayer would strike one who had never attended similar meetings as somewhat peculiar. Among others, I heard the following, 'O Lord, show me, I tried to tell other folks about it, and I did'nt know much about it myself.' 'O that I may be willing to become a fool for the sake of Christ.' 'O Lord. we would beg thee, entreat thee, *coax thee*.' Of course the feelings excited in the minds of some spectators, were any thing but serious. I judged there was an audience present, this afternoon, of about six hundred persons. On the Sabbath it was said to be five or six times as great. In the evening we attended the meeting in the Lowell tent. There were from 150 to 200 present, seated upon the straw floor, nearly half of whom were females. The hymns sung were so peculiar that I must give a few lines as specimens.

'You will see your Lord a coming,
To the old Church yards,
With a band of music,
Sounding it through the air.

He'll bring his Father with him,
To the old Church yards,
It's a band of music
Sounding it through the air.'

Another couplet from their book was,

'The devil's mad and I am glad,
He's lost the soul he thought he had.'

This meeting was almost wholly directed to the subject of 'complete sanctification.' The preacher took his text 1 Thess. v., 23. He related his own experience upon the subject of 'complete sanctification.' A few years after his conversion and after he became a minister he became impressed with the value of this complete blessing. He sought it for a week, but the powers of darkness warred against him. He strove more earnestly and 'the power came upon him like a shock.' He earnestly exhorted his brethren and sisters to seek that blessing then. They must depend upon faith. If they depended upon works they would always be in the dark, they would always have something to do. Liberty was then given for any to speak. One man described the process of obtaining this blessing in his case. 'It came upon me like pouring water out of a bucket, and filled me to overflowing.' A woman then rose. She obtained the blessing at a Camp-meeting at Henniker. She felt she could obtain it in a *second* as well as half an hour. She sought it most earnestly and the result was, it came upon her through her whole frame. Then she 'was dead, dead to the world and alive to God.' 'Sisters, do you believe it?' 'yes,' 'yes,' from various quarters. 'Do you feel it?' 'Now is the time.' Two or three females then spoke together. Soon a scene ensued, which to one who has never been to such meetings, almost defies description. Half a dozen praying at the same time for this 'complete blessing,' and others ejaculating Amen! &c. &c., made the tent resemble a Babel. In the midst of this, the same woman who first spoke gave a shriek and began tossing from side to side on the straw floor, giving vent to ejaculations, and presenting the appearance of the most intense agony conceivable. She remained for some time in this situation. The scene much gratified one of the clergymen. Said he, 'we shall have a glorious revival; the Lord has given the witness of it.' About this time the meeting closed, at a little past nine.

I felt disposed to ask myself, can *this* be the way to introduce into the soul, that kingdom of God 'which cometh not with observation;' Alas! how is Christ wounded in the house of his friends! Nevertheless, we have this consolation that the promises of God to his Church stand sure. In the midst of the follies of his children, He will remember mercy. It shall yet come to pass in the latter days, that the mount of God, now so trodden under foot of the Gentiles, 'shall be exalted above the tops of the mountains,' they shall bring unto it 'the glory and honor of the nations.' Jehovah will assuredly yet give unto his Son 'the heathen for his inheritance and the uttermost parts of the earth for his possession.' Then shall 'the Lord be one and his name one,' and 'God alone be expected, in that day.' E. G. A.

DEATH OF JUDGE SMITH OF NEW HAMPSHIRE.

An extra from the office of the Dover, N. H., Enquirer, thus announces the death of a venerable and distinguished citizen of that State:

'The Hon. Jeremiah Smith, recently of Exeter, departed this life, in this town, on Wednesday night, the 21st inst., in the 83d year of his age.—Judge Smith was a representative in Congress from this State as early as 1791—more than half a century ago. He continued a member until 1797, and was probably about the last survivor of those distinguished men whose fortune it was to participate with Washington in the administration of the government. He was Governor of the State in 1809, and for many years Chief Justice of the Superior Court. Few citizens of New Hampshire have been more widely known as a Statesman and Jurist; and none have left behind them a more enduring reputation. A singular fatality seems to have attended the family of Judge Smith. Within a few weeks *three* brothers, as well as a beloved nephew and neice, have preceded him to the tomb. His last sickness was of but a few weeks duration—until which he was distinguished for his vigor and activity.'

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt of *Ten Dollars* from the Teachers of the Sunday School in the First Parish, Brighton, Rev. A. D. Jones Pastor, to constitute *Mr. Nathan Stratton*, their Superintendent, a life member of the Society.

GENERAL INTELLIGENCE.

Re-Organization of the Navy Department.—The important act passed at the last session of Congress, for the re-organization of the Navy Department, provides that there shall be attached to the Navy Department the following bureaus, to wit:

1. A bureau of Navy Yards and Docks.
2. A bureau of Construction, Equipment and Repairs.
3. A bureau of Provision and Clothing.
4. A bureau of Ordnance and Hydrography.
5. A bureau of Medicine and Surgery.

The President of the United States, by and with the advice and consent of the Senate, is directed to appoint from the captains in the naval service, a chief for each of the bureaus of Navy Yards and Docks, and of Ordnance and Hydrography, who shall each receive a salary of three thousand five hundred dollars per annum, in lieu of all other compensation whatever in the naval service; a chief of the bureau of Construction, Equipment and Repairs, who shall be a skilful naval constructor, and a chief of the bureau of Provisions and Clothing, who shall each receive for his services three thousand dollars per annum; and from the surgeons of the navy a chief of the bureau of Medicine and Surgery, who shall receive for his services two thousand five hundred dollars per annum

The Secretary of the Navy shall appoint the following clerks: For the office of Secretary of the Navy, a chief clerk, at a salary of $3,000; a registering clerk, $1,400; three recording clerks, at $1,000 each; one principal corresponding clerk at $1,500, and two assistant clerks at $1,200 each; one warrant clerk at $1,200, and one miscellaneous clerk at $300.

For the bureau of Navy Yards and Docks, one civil engineer at $2,000; one draughtsman at $1,000; one chief clerk at $1,400; and two assistant clerks at $4,000 and $800.

For the bureau of Construction, Equipment and Repairs, one assistant constructor and draughtsman at $1,600; and four clerks, one at $1,400, and the other three at $1,000 each.

For the bureau of Provisions and Clothing, one chief clerk at $1,400, and two clerks, one at $1,200 and one at $800.

For the bureau of Ordnance and Hydrography, one draughtsman at $1,000; and three clerks, one at $1,200, and the other two at $1,000 each.

For the bureau of Medicine and Surgery, one clerk at $1,200, one clerk at $800, and an assistant surgeon, who shall receive not less than the highest pay of his grade in the navy.

The duties of the Navy Department to be distributed among the different bureaus as the Secretary of the Navy may deem expedient, and to be performed under his authority.

Each bureau is entitled to a messenger, at a pay not exceeding $700, and the chief of each bureau is entitled to the franking privilege.

The books, papers, &c of the Navy Commissioners to be distributed among the different bureaus, according to the nature of their respective duties; the stationery for the bureaus to be provided by the Secretary of the Navy, and the sum of $3,500 is appropriated for that purpose.

The Secretary of the Navy is directed, if the same can be done without detriment to the public service, to appoint, with their consent, officers of the navy, not above the grade of lieutenants, to perform the duties of any clerkship created by this act, (except as herein otherwise provided,) who shall receive each for their services not more than $900 per annum, including their regular pay and rations; but the appointment of any officer in the navy to any of the offices or clerkships in this act, shall in no manner whatever interfere with his grade in the service.

Home Labor.—We copy with pleasure from the Pittsburgh American the following notice of a successful effort which has been made in that city to manufacture cast steel from native iron. We hope that the enterprize of the parties concerned in it will meet its appropriate reward:

American Cast Steel.—Those enterprising Iron masters, Messrs. Shoenbergers, have commenced in this city the manufacture of Cast Steel from American Iron. We called on Saturday at the warehouse of Messrs. Estep & Morgan, where, among a great variety of Cutlery of Pittsburgh manufacture, we saw a common draw knife made of Cast Steel of Pittsburgh made Iron. Its appearance is that of a very fine and superior article, inferior, we should think, to none of the oldest make of the English article. It was the first article made from the first attempt of Messrs. Shoenberger's make of Steel, and leaves no reason to doubt of the perfect success in this important manufacture of a hitherto untried branch of trade in this country. It is but of late years that this steel could be welded to iron, but now when the process is so simple and universally understood, the cast steel has superseded all other kinds for almost every kinds for almost every kind of edge tool. The success of Messrs Shoenbergers will add a new and very important item to the manufactures of our country, and it is a fortunate circumstance that the great wealth of this firm will enable them to carry out their experiments to that full completion, so necessary to the success of all new and great improvements.

Interesting Discovery.—On the last day of the recent meeting of the British Association, some extraordinary facts in the department of optics were communicated by Professor Bessel, which are even more remarkable than those disclosed by *Daguerre*, in his wonderful discovery in photography. We cannot better communicate these facts ourselves, than by giving simply the experiment of Professor Bessel.

A black plate, either of horn or agate, placed below a polished surface of silver, at a distance of one-twentieth of an inch, and remaining there for ten minutes, the latter receives an impression of figures, &c. engraved on the former, which may be rende ed visible by exposing the silver plate to vapor, either of water or mercury, &c. The image made by the camera obscura may be projected on any surface whatever, (glass, silver, a smooth book cover, &c.,) without any previous preparation: and these will produce effects of the same kind as those observed on a silver plate covered with iodine, (as in the process of Daguerreotype.) Vapors of different substances are of equal effect, without pretending that the effect will always be permanent.

What is equally, if not still more remarkable, is that this wonderful, secret and silent operation, takes place at midnight as well as at mid-day—in the dark as well as in the light. There, on the silver surface, the picture is to be called into sight by a breath! The image is evidently of the same character as that in photography, but produced without the aid of light, the material agent in that beautiful and extraordinary art

We can hardly credit the particulars of this discovery, opposed as it appears to the philosophical principles involved in the phenomena of photography; but we have stated the facts in the case briefly and plainly. The art has not yet received a name; Sir J. Herschell, however, suggests *thermography*: he also stated that he had obtained impressions to the heating end of the spectrum, beyond the extreme red ray.—[*Union.*

The Case Stated.—A powerful stream had run over falls, in a certain neighborhood, since the creation. The people on the bank had long admired the stream and fall, but they could not control or use it, having neither money nor skill. The people got their living by raising hops, with a little corn, beans and potatoes; and poultry was their principal stock as the land, being mostly a pine barren, yielded little grass. That which was cultivated was worth only $5 an acre, and much of it was common, worth nothing

A. B. and C. came among them, bought a hundred acres of land, including the falls, giving $10 an acre. They laid out $30,000 in building a strong dam and factory. They paid $29,000 to the people for labor, for quarrying stones, making bricks, and putting up the factory and dam, and $1,000 went for nails, glass, &c. They paid $1 a day for labor, and double for lumber to what it ever brought before. The clay and stones were before worth nothing. They paid for labor, as we before said, $1, when before labor on the spot yielded only 25 cents's worth of hops, potatoes, &c. and when they went out to work among farmers on better soil they got $13 a month.

After the factory was finished they hired all the young men at $1 a day, and the young women at 50 cents. Land rose in the vicinity, so that many got $1,000 for that which was not before worth 100. The farmers round got one-third more for their hay, corn and potatoes. Vegetables, which were worth nothing before, except to eat, now brought a ready market. The articles manufactured were sold to the people lower than ever before, as they were free of duties and transportation.

At the end of ten years they reckoned all up: A. B. and C. had doubled their money. The land for four square miles was doubled in value—in the village, eighteen times its former value. Thirty thousand dollars' worth of houses had been built from the savings of the laborers, and business continues.

The Legal Profession in New York.—The New World of the 24th ult. has the following paragraph.

We congratulate the public on a movement now in progress among the lawyers of our city. An association is about to be formed, analagous to the 'Medical Society,' and, we suppose, for similar purposes, namely to purge the profession, and protect the community from quackery and its consequences. This is indeed a matter of gratulation to the people as well as to the profession. Some such organization is no longer dispensable consistently with the dignity, if not the existence of the latter; and properly constituted, would be of incalculable benefit to the former, not merely in their civil interests, but also in their political and social relations. Why, in such circumstances, the step has not been earlier taken, it were idle, perhaps invidious, now to conjecture. We will only surmise, that if those gentlemen who have had the influence to effect it, were but duly imbued with a sense of the duties and the destiny of their order—if they had regarded it as an honorable profession, not merely a money-making trade—the necessity would long ago have been felt, and the mischief, now grown so alarming, prevented.

Lead Pipes—Poison.—A report from a select committee, was made at the last meeting of the City Council, on the memorial of Elisha Huntington et al., relating to the injurious effects of the use of lead pipes in wells:—Accompanying it was a very able and lengthy report from Dr. Samuel L. Dana, who was requested to answer certain questions propounded to him by the committee. Dr. Dana goes over the whole ground in relation to the action of water upon lead and other metals, and the melancholy and fatal effects of the continued use of water impregnated by lead &c. The result of the whole inquiry is, that all the water in Lowell, is more or less injured by the use of lead pipes, and, that certain baneful effects, in a greater or less degree, will eventually follow the use of the water so impregnated. The Council have ordered 1000 copies of this report to be printed for the use of the citizens, and we trust a perusal of it will satisfy the most sceptical that lead pipe must be discarded from use.

To the testimony of Dr. Dana, may be added that of Professor Locke the well known Physician and Chemist of Cincinnati—*Lowell Journal.*

Industry and Economy.—The editor of the Newburyport Herald says he saw a handsome building in Rowley, Mass., the other day, and knowing the mason, happened to ask who it was for. He was informed that it was for two factory girls, sisters, who worked in the factories at that place, and were building this house out of their earnings. Thus, while the idle, the careless, and the dissipated, have been wasting their substance, and the cry of hard times and poverty has been resounding in half the habitations of the land, these girls have illustrated the truth that 'the hand of the diligent maketh rich.'

Another lesson may also be learnt from the above, viz: In parts of the country where no factories are found, these females might have toiled on from the cradle to the coffin, with no other reward for their never ending, still beginning labor, than a calico frock or two, and once a year a straw bonnet. The lesson of industry inculcated above is good. But it was a good remark of a philanthropist, that 'you should never ask a mendicant why he does not labor, unless you have some work to give him.' Where there are well regulated factories, there industry is secured by ample rewards, and economy produces the results above stated. The want of employment prevents a cultivation of industrious habits; and living upon the labors of others insures idleness and waste.—*United States Gazette.*

Dangers of Laudanum.—A case of death from the absorption of laudanum applied externally, has just occurred in Paris. A young dramatic writer, M. Camille Bernay, whose first attempts had been very favorably spoken of, was ordered by his father, who is a physician, to apply for a slight indisposition a poultice on the stomach on which he was to let fall a few drops of laudanum. To assuage the pain, which was acute, the patient let fall not four or five drops, but the contents of a whole vial. The effect was almost instantaneous after the application of the poultice. Antidotes were applied immediately, but M. C. Bernay died shortly afterward.

A Savings Bank in England.—Savings Banks are fully successful on the other side of the water. They are regarded as among the most valuable institutions for the poor and industrious. The property entrusted to their keeping is perfectly safe, because the Government is pledged for its security. We have before us a return of the occupations of the depositors of the Chelmsford Savings Bank, which is not without interests for many. Of 2272 depositors, 975 are minors, but their deposits do not amount to a fourth of the whole. They amount to nearly the same sum as those of 249 laborers. There is only one 'gentleman' among the depositors, and his savings amount to £1 4s 11d. About £16,000 belongs to 424 servants. In the enumeration, we find 8 bakers, £426; 8 blacksmiths, £345; 19 carpenters, £846; 4 hair dressers, £146; 12 millers, £271; 23 shoemakers, £721; 4 shopkeepers, £457; 10 tailors, £292; 6 wheelwrights, £170; 3 ostlers, £82. 2 printers, £18; 2 soldiers, £35; 2 bargemen, £135; 2 carriers, £75; 2 millwrights, £41; 2 thatchers, £77; 2 paidters, £48; and 2 glovers, 24.

MARRIAGES.

In this city, by Rev. Mr. Robins, Mr. William Gerry, to Miss Rebecca Wilson; also, Mr. Richard Dickinson to Miss Betsey Foster.

In this city, by Rev. Mr. Gray, Mr. George Wise to Miss Lavina Anderson.

In Charlestown, by Rev. Mr. Ellis, Mr. Warren Tapley to Miss Eliza Hunt, daughter of Reuben Hunt, of C.

In Waltham, by Rev. Mr. Ripley, Arad Moore, Esq. to Mrs Harriet Maynard, all of W.

In Littleton, by Rev. Mr. White, Mr. John Tilden, to Miss Amelia Josephine Breck.

In Newburyport, by Rev. Mr Fox, Mr. Ormont Woodbery, to Miss Meriam P, daughter of Capt. Philip Johnson.

In Brattleboro', by Rev. Mr. Brown, Mr. Nathan W. Wilder, to Miss Sophia Chase, both of B.

In Nantucket, by Rev. Mr. Holland, Mr. Julius A. Pratt, to Miss Phebe, daughter of Gorham Coffin, both of N.

DEATHS.

In this city, Mr John Phillips, son of John L. Phillips Esq; Mrs Hannah, wife of Mr. David Shute, 75; Mr. John Gordon, 61; Miss Sarah Gilman, of Springfield, N. H. 18 yrs.

In Charlestown, Sarah Elizabeth, only child of Wm. Abbott, 18 mos; Mrs Lucy Ingalls, 25.

In Dedham, Rev. Wm Balch aged 75, formerly Pastor of the West Church in Salisbury.

In Milton, Sept. 27th, of the scarlet fever, Betsey H. oldest child of Dana and Rebecca Tucker, 6 years.

In Haverhill, Rev. Henry N. Nichols, Pastor of the Universalist Church in the West Parish, 30.

In Sheldon, Vt., Rev. Ronel Keith, D. D. late principal of the Episcopal Theologically Seminary near Alexandria, D. C.

In New York, Mrs Maria S. wife of Rev. W. W. Everts, Pastor of the Tabernacle Baptist Church.

In New Haven, Mrs Louisa C. wife of Rev. Morris E. White of Southampton, 31.

Drowned, on Saturday afternoon last, Henry Clay, eldest son of William L. Aldrich, in the 15th year of his age.

He was a promising boy, steady and intelligent; one who remembered his place in the Sunday school; and made his home cheerful and happy. The blow upon his near relatives and friends has been sudden and severe: yet may they console themselves with remembering that he now rests in a happier home than earth could give.—*Cincinnati Chronicle, Sept.* 19*th.*

THE MONTHLY MISCELLANY FOR OCTOBER.—The Monthly Miscellany of Religion and Letters, Edited by Rev. E. S. Gannett.

Contents.—Tradition, Reason, and Scripture—African Colonization—The 'Coming of Christ in his Kingdom'—The Name and Character of Christian—Burnap's Lectures on the History of Christianity—Self-Conservation—A Sermon, by Rev. Joseph Angier—Notices of Recent Publications—Intelligence, &c. &c. &c. WILLIAM CROSBY & CO., Publishers, 118 Washington street. oct 1

NEW PUBLICATIONS—Prof. Nichol's New Work, on the order and phenomena of the Solar System, 1vol, 12mo, with plates; Attractions of Language, by Benj. F. Taylor, 1vol, 12mo; Christ our Law, by Caroline Fry; First Impressions, or How to make Home Happy, by Mrs Ellis; Barstow's History of New Hampshire; Henshaw on the Prophecies; Duffield on the Prophecies; Folsom on Daniel; Stuarts Hints on Prophecy; for sale by TAPPAN & DENNET, 114 Washington st. o1

FIFTY VOLUMES, of new Juvenile Books, suitable for Sunday Schools and district libraries or families—just published, for sale by TAPPAN & DENNET, 114 Washington st. o1

A MANUAL OF COINS AND BULLION—A Manual of Gold and Silver Coins, of all nations, struck within the past century—showing their history and legal basis, and their actual weight, fineness and value, chiefly from original and recent assays, with which are incorporated treatises on bullion and plate, counterfeit coins, specific gravity of precious metals, etc., with recent statistics of the production and coinage of gold and silver in the world, and sundry useful tables, by Jacob R. Eckfeldt, and Wm. E. Du Bois, Assayers of the Mint of the United States, illustrated by numerous engravings of coins, executed by the Medal Ruling Machine, and under the direction, of Joseph Saxton, of the United States Mint, 1vol. 4mo—published and for sale by JAMES MUNROE & CO, 134 Washington st. o1

PICTORIAL NATURAL HISTORY—Embracing a view of the Mineral, Vegetable and Animal Kingdoms, for the use of Schools, by S. G. Goodrich, author of Peter Parley's Tales, 1vol, 12mo, with 400 cuts—just published and for sale by J. MUNROE & CO, 134 Washington st. o1

CONCESSIONS OF TRINITARIANS—Being a selection of extracts from the writings of the most eminent Biblical critics and Commentators, by John Wilson, author of Scripture Proofs and Scriptural Illustrations of Unitarianism.

'Even our enemies themselves being judges.'—Moses.

Just received from England a few copies of the above, in one vol, 8vo—JAMES MUNROE & CO, Importers of English Books, 134 Washington s.. o1

MINIATURE CLASSICAL LIBRARY—Great pains has been bestowed in the selection of this unique Library. It will comprise the best works of our venerated authors; published in an elegant form, with a beautiful frontispiece, tastefully ornamented. The following are now ready:

Goldsmith's Essay, by Oliver Goldsmith; the Vicar of Wakefield, by Oliver Goldsmith; the History of Rasselas, Prince of Abyssinia, a Tale, by S. Johnson, LL. D; Elizabeth, or the Exiles of Siberia, by Madame Cotlin—the extensive popularity of this little Tale is well known; Paul and Virginia, from the French of J. B H. De St. Pierre; Pure Gold from the Rivers of Wisdom—a collection of short extracts on religious subjects from the older writers—Bishop Hall, Sherlock, Barrow, Paley, Jeremy Taylor, &c; Token of Remembrance; Token of Affection; Token of Friendship—each volume consists of appropriate Poetical extracts from the principal writers of the day.

Orders for single books, or by the quantity, answered at the lowest prices, by SAXTON & PEIRCE, 134 Washington st. o1

PERIODICALS FOR OCTOBER—Lady's Book, 3 elegant engravings—Graham's Magazine, 3 elegant engravings—Merry's Museum.

Received at the Periodical and Book Store of W CROSBY & CO, 118 Washington st o1

DR. HARRIS'S MEMORIALS OF OGLETHORPE, Biographical Memorials of James Oglethorpe, founder of the colony of Georgia, in North America, by Thaddeus Mason Harris, with portrait of Oglethorpe, maps, &c. A few copies for sale by W. CROSBY & CO, 118 Washington st. o1

AUDUBON'S BIRDS OF AMERICA—The Birds of America, from drawings by John James Audubon—one set for sale at a reduced price by W. CROSBY & CO, 118 Washington st. o1

TUCKER'S LIFE of Jefferson—The Life of Thomas Jefferson with parts of his correspondence never before published, and notices of his opinions on questions of constitutional law, by Geo. Tucker, 2vs, 8vo—for sale by WILLIAM CROSBY & CO, 118 Washington st. o1

SPRING LANE EVENING SCHOOL.

MR BAKER will commence his EVENING SCHOOL for Young Gentlemen and Lads, on the first Monday in October, 1842, at his School Rooms in Spring Lane, where he will make every exertion to promote the progress and improvement of his Scholars. 3 o1

SINGING SCHOOL.—The Fall term of A. N. JOHNSON & CO'S, Singing School, for thorough instruction in the Elements of Music, will commence on Monday evening, Oct. 3d, at 7 o'clock, in their Singing room, under Park street Church, and continue without interruption, on Monday and Wednesday evenings. Those who wish to obtain a thorough knowledge of sacred music during the winter, will do well to attend. First evening free, when terms will be made known. s 24

DR. CHANNING'S ADDRESS AT LENOX.—An Address delivered at Lenox on the first of August, 1842, the Anniversary of Emancipation in the British West Indies, by William E. Channing. Just published, and for sale by WM. CROSBY & CO., 118 Washington st. s 24

BOWRING'S SPANISH ROMANCES,—Ancient Poetry and Romances of Spain, selected and translated by John Bowring, Esq. Also Ancient Spanish Ballads, Historical and Romantic, translated, with notes, by J. G. Lockhart, Esq For sale by WM. CROSBY & CO, 118 Washington street. s 24.

GENTLEMEN, grateful for the liberal patronage received from the readers of this paper, I wish again to call your attention to my large and well selected stock of Hats, Cap, Stocks, Gloves and Umbrellas, at wholesale and retail. Should any article not prove in every particular what it was recommended, I should esteem it a favor if the purchaser would call and receive satisfaction W. M. SHUTE. s24 6tis 173 Washington st.

FENELON—Selections from the writings of Fenelon—with a memoir of his life, published and for sale at SIMPKINS'S, 21 Tremont Row. s24

DEWITT'S Surgeon's Vade Mecum, second edition, illustrated with wood engravings—a few copies just received and for sale at TICKNOR'S, corner of Washington and School sts. s24

THE CHRISTIAN PSALTER.

A COLLECTION of Psalms and Hymns, for social and private worship, by W. P. Lunt.

'In the present volume, while those parts of hymns have been omitted, which did not suit the purpose of the compiler, and in some few cases the stanzas of a hymn have been transposed, and, in a single instance, a stanza taken from one hymn by Watts, has been united with a stanza from another hymn, by the same author, on a kindred subject,—the principle has, at the same time, been adopted, to adhere to the words which the authors themselves used, so far as they could be ascertained.'—*Preface.*

'The method (in this compilation) which is new, is very clear and perfect. The copious extracts from those chiefs of sacred lyrists, Watts and Doddridge, stamp a peculiar value on the book. We heartily like, also, the principle of restoring the original reading to the hymns that have been altered; it is an act demanded alike by justice and taste.'—*Christian Examiner.*

This collection of Psalms and Hymns is in use in the 1st Church, Boston, Rev Dr Frothingham's, and in the 1st Congregational Church, Quincy, Mass.

Those wishing to examine this collection can be supplied with copies gratis for that purpose by applying to the Publishers, LITTLE & BROWN, 112 Washington st. s24

EXTENSIVE DAY GOODS ESTABLISHMENT.

(Opposite the Marlboro' Hotel, Boston.)

E. F. NEWHALL, No. 192 Washington street, having again returned from Europe with a large and elegant assortment of Fashionable Fall Goods, selected expressly for his own sales, now invites the examination of purchasers to the handsomest stock of Fashionable Goods ever exhibited in New England.

In particular, new and beautiful Cashmere Shawls, rich new designs on green, drab, slate, ash, stone, brown, blue, white, scarlet and black ground, a magnificent assortment, from $8 to $50 each.

Superb Cashmere Long Shawls, the richest and best styles ever introduced here, from $25 to $100 each.

English Cashmere and Edinburgh Shawls, similar to the French Cashmere, a great variety of colors, and style, from $2 to $10 each.

Merino Shawls, best quality, black, red, and white, long and square, very cheap.

Balzora, Kabyle, Queen's Plaids, and other comfortable woollen Shawls, of large size and good style, at the lowest prices.

Purchasers of Shawls can find a better assortment and the prices lower for the same qualities, than at any previous season.

Rich Dress Silks, in almost endless variety of color and style, stripes, figures, corded, reps, and granite grounds—changeable and single colors, of various widths—many of them entirely new, and not to be obtained at any other store. Prices from 50 cents to $2 50 per yard.

Rich black and blue black Silks, single and double width, of very superior quality—the best Goods ever imported.

Rich white and light Silks, for party and wedding dresses. This assortment of Silk Goods, comprising about a hundred different kinds, offers a fine opportunity of selecting a rare article at a price cheaper than elsewhere.

Paris Embroideries, Capes, Collars, &c. very beautiful and very cheap.

Thread Laces, Linen Cambrics and Linen Cambric Handkerchiefs, very cheap. Marseilles Quilts, very large and superior quality—linen damask Table Cloths and Napkins, much below the usual prices.

Figured Mousselaine de Laines, Cashmeres and other fashionable Dress Goods, in rich Fall and Winter colors, an elegant assortment of new and beautiful designs, which will be sold cheap.

Fine plain Mousseline de Laines, blue blacks, mazarine blue and other choice colors.

Superior black and blue black Bombazines and Alepines, very soft and handsome quality, from the best manufactories in Paris. An elegant variety of Merino Goods of all kinds, Indiana, Cashmerets, Napoleon Cloths, Cambleteens and other articles for Cloak Materials, of the most desirable styles.

New Goods will be constantly received from the New York auctions—particularly Superfine and common Broadcloths, Cassimeres, Flannels, and other staple and Fancy Goods, and will be sold at better bargains than at any other store.

The Fixed Price system is strictly adhered to—and any salesman known to deviate either way will be immediately discharged.

The quality of the Goods are first rate, and as none are sold on credit, the prices of course will be uniformly very low. The Goods are shown freely, and customers left to act for themselves without annoyance from impertinent salesmen, as none will be employed but such as are courteous and civil.

Purchasers visiting the store will not be disappointed in finding an elegant and extensive stock of Goods, and that they are all sold very cheap. s24 3m

THE GIFT, FOR 1843—This day published at TICKNOR'S, corner of Washington and School streets, The Gift, a Christmas and New Year's Present, for 18 3. This volume is in every respect superior to that of former years. The engravings are all from eminent artists, Boman, Malbone, Sully, Chapman, Huntington and Cheney—and the literary matter is by distinguished American writers. Among the contributors are Mrs Sigourney, A. B. Street, author of a 'New Home,' Mrs Seba Smith, W. G. Simms, etc. The binding is in rich calf and gilt, and the paper and printing of the best quality. s24

WILDER & CO'S

FOREIGN and American Periodical Office.—General Agency for more than 100 Literary Works, 71 Washington street, opposite the Post Office, Boston.

Societies, Agents and individuals supplied at the lowest rates. Wanted, well educated and trusty Canvassers. s24

BOOKS—Sketches of Married Life, by Mrs Follen—Joanna of Naples, by the author of Miriam; Miss Gould's Poems; for sale at SIMPKINS'S, 21 Tremont Row. s24

AMERICAN HARP—A collection of new and original Music, arranged and composed by Chs. Zeuner, published and for sale at SIMPKINS'S, 21 Tremont Row. s24

DAGUERREOTYPE!

APPARATUS Manufactory and Photographers general depot, No. 62 Milk street, opposite the Pearl street House.

Miniatures executed at this place by an improved process, in a style of beauty and perfection never before attained in the art.

Impressions taken, and set in splendid cases for 3, 3 1 2 and 4 dollars.

Settings in Lockets, Breastpins, &c. if desired. Impressions made permanent, so that the danger of fading by time, or defacing by the touch, is entirely obviated.

Apparatus of the most improved, approved and complete construction, constantly on hand, and will be furnished, with instructions, for $20. Also, plates, cases chemicals, &c. of the best quality, sold reasonably. Communications, post paid, promptly answered. CHARLES E. HALE. s24

NEW CIRCULATING LIBRARY—Consisting of the most Select Literary and Religious Periodicals of the day, including American and Foreign Reviews, Reprints, &c., just established at WILDER & CO'S, 71 Washington street, directly opposite the Post Office.

The plan is such that for one dollar per quarter, every family and individual may possess themselves of as much reading of their own selecting, as can be obtained in the ordinary way for fifty dollars. Also, those who now take Periodicals, can obtain, for about the price which they at present pay for one work, the reading of ten or more of equal value.—The reading public of Boston and vicinity is respectfully invited to call and examine the above plan, and if they approve, to co-operate in efforts to extend its practical influence through the community, thereby inducing a taste, and furnishing means for the best reading, and discountenancing that which is either worthless, or of bad tendency. s24

YARNS, THREAD AND HOSIERY, [at Wholesale.]

SHOREY & CO., No. 191 Washington street, having enlarged their rooms, offer at wholesale, a very extensive variety of yarns, thread, hosiery, &c. &c., and all the small wares usually found in a Thread Store.

Also a general assortment of Piece Goods to which the attention of the trade is invited. Merchants from the country will find many desirable articles not readily obtained, and probably save time and money by giving us an early call. september 10

TO COUNTRY TRADERS.—SAXTON & PEIRCE, Booksellers and Publishers, have for sale at their establishment, 133 Washington street, a full and complete assortment of School Books, Bibles, Testaments, Prayer Books, Hymn and Music Books, Stationary, &c., which they offer at wholesale and retail on the most favorable terms, for cash, or short approved credit. New Books in all the variety are received as soon as published. Lately published, Ewbanks Hydraulics and Mechanics—Frost's Book of the Navy—The Gift for 1843, splendidly illustrated and bound in super white calf—Friendships Offering for 1843—Rose of Sharon for 1843—Kane's elements of Chemistry—Random Shots and Southern Breezes—Paul Clipper Devereux, Dissown and Pelham, by Sir E. D. Bulwer—Dr. Ure's Dictionary of Arts, Manufactures, &c., No. 16—George St. George Melvin—Johnsoniana—Life of Jean Paul Richter—Biography of the Age of Queen Elizabeth—No. 5 Brandes Dictionary—No. 26 of Encyclopedia Americana—The Family Physician, by Beach—Games Domestic Medicine—The Use of Brandy and Salt as a Remedy for Disease—Foreign Quarterly Reviews—Blackwood's and Dublin University Magazines.

Second Edition of Boston M. E. I. collection of Church Music, will be ready in a few days. sept 24

MISS PEABODY is about to enlarge her number of subscribers to the Foreign Library, No. 13 West street, Boston, from the original number to which it was limited; to make corresponding additions to the library, especially of french books, in such departments as may be desirable for those learning to converse in that language. It already contains a valuable collection of french history, memoirs, and other literature; a valuable and quite complete collection of the great German Authors

POETRY.

[From Bentley's London Miscellany, for June.]

THE EVENING STAR.

BY HENRY W. LONGFELLOW.

The night is come, but not too soon;
And sinking silently,—
All silently,—the little Moon
Drops down behind the sky.

There is no light in earth or heaven
But the pale light of stars;
And the first watch of night is given
To the red planet Mars.

Is it the tender star of love?
The star of love and dreams?
Oh no! from that blue tent above
A hero's armor gleams.

And earnest thoughts within me rise
When I behold afar,
Suspended in the evening skies,
The shield of that red star.

O star of strength! I see thee stand
And smile upon my pain,
Thou beckonest with thy mailed hand,
And I am strong again.

Within my soul there shines no light
But the pale light of stars;
I give the first watch of the night
To the red planet Mars!

The Star of the unconquered will,
He rises on my breast,—
Serene, and resolute, and still,
And calm, and self-possess'd.

And thou, too, whose'er thou art,
That readest this brief psalm,
As one by one thy hopes depart,
Be resolute and calm.

O! fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is,
To suffer and be strong!

MISCELLANEOUS.

THE WIDOW AND HER SHIPWRECKED SON.

In the north of England, in a small inland village, a lieutenant of the British Navy, after serving his country for many years, took up his abode. He had a pious wife, and six or seven children. She sent them to the village Sabbath school; but the eldest, a boy of fourteen years, seemed determined to profit by neither maternal love, nor pious instructions at school. He played and mingled with a class of wicked idlers that infested the village, and would have been as bad as the worst of them, but for his father's rigid discipline. That alone, restrained him from rushing into excesses of wickedness and riot. But that father died, and left his widow to combat the idleness of her boy alone. No, not alone; for she sought the help of her heavenly Husband.

The father being dead, the son grew worse. He was ungovernable; and the afflicted widow wept, as with a broken heart, over her recreant child. Unable to restrain him she adopted a very common mode in England of disposing of idle lads. She resolved to send him to sea. It was a painful alternative; but he could no grow worse there, he thought, and possibly, the severe discipline of a ship might humble his proud spirit and lead him to reflection.

A ship was obtained for him. The bustle of preparation began and was over.—Unknown to the youth, the mother placed a Bible in his chest, with the secret hope that its light might lead him to his heavenly Father, when he should be far off on the deep blue sea. Many were prayers that mother offered for her son; many the counsels she gave him from the fulness of her heart. The day of separation came. O it was a day of trial to all but to him who was the occasion of all the sadness of that family. Warm were the tears she shed, as pressing him to her bosom, she bade him adieu, and commended his wayward heart to God.

Many years had passed, and the wanderer had not returned. The ship had perished at sea, and the widow mourned her son as dead; and what was worse, she trembled for the safety of his undying soul. Could she have been assured of his safety in the better world, her pained heart would have been at rest. But she wept over him as doubly lost.

It was a stormy night in mid winter.—The wind howled, the rain poured down in torrents, and deep darkness obscured the sky. The widow, and her children, sat beside the cheerful fire, and a chastened cheerfulness overspread the circle, though now and then a cloud of melancholy gathered over the mother's brow, as the driving storm reminded her of her lost son, when a slight tap was heard at the door. It was opened. A sailor stood there, way-worn and weather-beaten. He begged a shelter from the storm. It was not in that mother's heart to refuse a *sailor* on *such* a night; and she offered him her fireside and her food.

When he had refreshed himself, she modestly questioned him of his condition. His tale was soon told. He had been shipwrecked, and was going home poor and pennyless to his mother. He had been shipwrecked before. The widow asked him to tell the story of his sufferings.

He said that in a violent gale the ship ran ashore and went to pieces. The crew were either drowned or dashed to death upon the rocks. Himself and another were the only persons who reached the shore. They were thrown high upon the beach by a powerful wave. His companion was senseless at first but at last revived—alas! but to die. 'He was a sweet youth, the sailor observed: 'once he had been the terror of the ship, for his excessive devotion to vice. But suddenly he had changed. He became a serious, praying man; as remarkable for piety now as for vice before. When he revived a little on the beach,' said the sailor, 'he pulled a Bible from his bosom, and pressed it to his lips. It was this blessed book, he told me, that led him to change his way of life. Rummaging his chest one day, he found a Bible; his first impression was to throw it away; but chancing to see his mother's writing, he paused to examine it. It was his name. It made him think of his mother; of her instructions and the instructions of his teachers; and then he saw his sins, and felt he was a sinner. Overwhelmed, he sunk upon his knees beside his chest, and wept and prayed, and vowed to change his way of life. And he did change it; for he became a decided Christian. After telling me about this change,' continued the sailor, 'he gave me his Bible, and bade me keep it for his sake; and then falling back upon the sand, he expired with a half-uttered prayer upon his lips.'

As the sailor concluded, the widow who had listened with deep interest and feeling, inquired,

'Have you got that Bible my friend?'

'Yes, madam,' said he; and he took from his bosom what appeared to be a bunch of old canvass. Carefully removing several envelopes, he at last produced a small pocket Bible, and gave it in to the hands of the lady.

Tremblingly and hastily she seized it. She turned to the blank page, when lo! her child's name in her own writing. A death-like paleness overspread her usually pale cheek, as she made the discovery, and exclaimed, 'Tis his! tis his! My son! my son!'

Nature could bear no more, and she fainted.

Here, then, we see the idle Sunday scholar, at sea, away from the means of grace, suddenly profiting by the instruction of years past. His soul felt the inspiring leaven a teacher had placed within it, and grew ripe for paradise, when the teacher mourned his labor lost. How encouraging! How cheering! Labor on, dear teacher in hope. Parents, despise not Sabbath school instruction, for your child may in like manner be saved.—*Sabbath School Messenger.*

ANECDOTES OF ELEPHANTS.

Mr. Williamson tells an anecdote of an elephant who used to be called the Paugul, or fool; but who vindicated his claim to another character in a very singular manner. He had refused to bear a greater weight upon a march than was agreeable to him, constantly pulling part of the load off his back; and a quarter-master of brigade, irritated at his obstinacy, threw a tent-pin at his head. In a few days after, as the animal was going from the camp to water, he overtook the quarter-master, and, seizing him with his trunk, lifted him into a large tamarind tree, which overhung the road, leaving him to cling to the boughs, and get down as well as he could.

Lieut. Sharp, to try his memory of injuries, gave an elephant a large quantity of cayenne pepper between some bread. The animal was much irritated by the offence; and about six weeks after, when the unsuspecting joker went to fondle him; he endured the caresses very placidly, but finished the affair by drenching his persecutor with dirty water from head to foot.

The keepers of menageries have always some stories of the odd methods in which elephants avenge their wrongs. In a very pleasant book for young persons, abounding in valuable information, mention is made of a recent instance of this quality:—a man took hold of an elephant's tail in the streets of London, when the animal was so displeased by the indignity, that he turned suddenly round, and grasping the man with his trunk, placed him against some iron rails, where he kept him prisoner, till the keeper, by his entreaties, procured the offender's release.

The most remarkable peculiarity in the docility of an elephant, is the certainty with which he may be trusted to perform particular labors, without the immediate superintendence of a man. Many elephants are in the habit of tying their own legs at night; they are brought to this by custom. But they will perform duties of a nature, in which a uniform habit has not been acquired.—Thus an elephant may supply the place of a nurse.

'I have myself,' says an officer who has served in India, 'seen the wife of a mohout (or the followers often take their families to the camp,) give a baby in charge to an elephant, while she went on some business, and have been highly amused in observing the sagacity and care of the unwieldy nurse. The child, which, like most children, did not like to lie still in one position, would, as soon as left to itself, begin crawling about; in which exercise it would probably get among the legs of the animal, or entangled in the branches of the trees on which he was feeding; when the elephant would, in the most tender manner, disengage his charge, either by lifting it out of the way with his trunk, or by removing the impediments to its free progress. I the child had crawled to such a distance as to verge upon the limits of his range, (for the animal was chained by the leg to a peg driven in the ground,) he would stretch out his trunk, and lift it back as gently as possible to the spot whence it had started.'

The Baron de Lauriston states that he was at Aacknaor, when an epidemic distemper was raging, and when the road to the place was covered with the sick and the dying. The nabob came out upon an elephant. His slaves, regardless of their unhappy fellow-creatures, made no attempt to clear the road; but the more charitable beast, without any command, lifted some out of the way with his trunk, and stepped so carefully among the rest that none were hurt.

An effect of intelligence, even more extraordinary than the instances we have mentioned, is recorded upon the authority of an artillery officer who witnessed the transaction. 'The battering train going to the siege of Seringapatam, had to cross the sandy bed of a river, that resembled other rivers of the Peninsula, which leave, during the dry season but a small stream of water running through them; though their beds are mostly of considerable breadth, very heavy for draught, and abounding in quicksands. It happened that an artilleryman, who was seated on the tumbrill of one of the guns, by some accident fell off, in such a situation that, in a second or two, the hind wheel must have gone over him. The elephant which was stationed behind the gun, perceiving the predicament in which the man was, instantly, without any warning from its keepers, lifted up the wheel with its trunk, and kept it suspended till the carriage had passed clear of him.—*Youth's Friend.*

CHILDREN.

[From Tait's Magazine of May.]

Children,—Bless them! We love to hear their sweet voices ringing cheerily and clear under the open sky. We love those noisy games of which they are so fond—the mirth that startles echo from her sleep—

And shews the native gladness of their hearts.

Here they are, bareheaded, and some of them barefooted, but health blooming upon their cheeks, and rapture sparkling in their eyes. Look at this little party gamboling on the greenswards. Over they go, heels over head! What care they for the hard knocks they get in falling! And how delighted are they—what a shout of merriment is set up—when one of their number rolls into the ditch!—Happy children, tumble on!—gambol whilst ye may!—the days are coming when you must toil for the pittance that buys your daily bread; when the cares of life will weigh heavily on your hearts,now so bouncing and so elated! Enjoy the blissful present, then, as much as you can—there is no time to be lost. Over again!

See that young urchin, with red cheeks and flaxen curls, paddling in the runnel that bustles along under yon hedgeside! How he loves to feel the cool water dance over his toes! How eagerly he pounces upon the minnow that darts from beneath the mossy stone before him, or comes flitting down the stream! How he flogs the tall weed with his stick; and delights in making a puddle of the crystal brooklet!

Observe that pretty black eyed girl, in the blue frock, with the toddling youngster by her side!—She is making a garden in the dust, with twigs of trees, flowers plucked from the hedge-row, white pebbles, and of broken crockery picked up in the lane. And how pleased is little Davie with the contrivance! Now he fetches a stone and stops up a gap in the border—now a blade of grass, or an unmeaning straw, sticking it with profoundest judgment in the middle of the miniature walk, or exactly in the place where it should not be. With the spirit of mischief, he now runs over the labored work, and destroys their little Eden, trampling under foot its flowrets and its bowers,

And laughs to see the ruin he has wrought.

See, he is now astride the grazing ass, supported by his sister. How he kicks and jumps, and opens wide his eyes, and fancies himself going to market! Now he is unsupported—his sister has withdrawn her arm. How grave, how motionless! His tiny faculties seem to be busily questioning the danger. The ass lifts a leg—Davie's courage fails him—he makes a comical wry face, and begins to whimper—and Davie stretches out his little arm for help!—What a delightful poem is that of Mary Howitt's on little children! Here it is. Reader! if thou, like ourself, art fond of the prattling and engaging creatures of which it speaks, thou wilt love it, and take it to thy heart forever.

Sporting through the forest wide,
Playing by the water side,
Wandering o'er the heathy fells,
Down within the woodland dells,
All among the mountains wild,
Dwelleth many a little child!

In the baron's hall of pride
Ev'by the poor man's fireside,
'Mid the mighty, 'mid the mean,
Little children may be seen;
Like the flowers that spring up fair,
Bright and countless every where!

In the far isles of the main,
In the desert's lone domain,
In the savage mountain glen,
'Mong the tribes of swarthy men;
Wheresoe'er the sun hath shone,
On a league of peopled ground,
Little children may be found!

Blessings on them!—they in me
Move a kindly sympathy,
With their wishes, hopes, and fears,
With their laughter and their tears,
With their wonder so intense,
And their small experience!

Little children, not alone
On the wide earth are you known;
'Mid its labors and its cares,
'Mid its sufferings and its snares;
Free from sorrow, free from strife,
In the world of love and life,
Where no sinful thing hath trod
In the presence of our God!
Spotless, blameless, glorified,
Little children, ye abide!

We seldom behold children at their play without being carried back to the days of our childhood, when *we* were one of those '*wee* things,' and loved to gambol on the greenswards, and gather buttercups in the fields. Many a little garden have *we* made in the dust, loaded ourselves with many a big posey, chased many a butterfly and young bird, in those early days. How light was our heart then! How olithe our spirit with scarce a taint of care! With what speed and rapture we bounded to our merry playfellows! How we shouted, and ran, and leapt for joy! Sweet days of our childhood! How bright ye were!—Why passed ye so soon away? Why were ye so fleeting and so transitory? In our depressed and sorrowful moments, when care sits gloomily on our brow, when troubles encompass us, and a weight of sadness lies at our heart, we cast an eye back to the morning of our life, and, from its unclouded sunniness, a cheering ray steals into our soul, and dispels, for a time, all gloom. What would we not give to be a child once more!

REMARKS ON POLAND—BY MAJOR TOCHMAN.

Poland, before its dismemberment, was an agricultural country, in the complete signification of the term.

Its fertile soil prevented the Poles from becoming a manufacturing nation. Its system of policy was to adopt the commerce of exchange—always apportioning the price of their produce to the ratio of the price demanded by foreigners for their goods. The Poles were happy in their commercial pursuits; and whilst the foreign merchants derived great profits from Poland, the balance of trade was also favorable to the Poles. All classes of our people were at ease—and thousands of our merchants and owners of land realized great fortunes. Since the dismemberment of Poland, an entire new system of commercial policy has been substituted by Russia, Austria, and Prussia, which is to export as much domestic produce as possible, and to receive, in exchange, nothing but money. Our commerce became that of our oppressors—and the produce of *Poland*, exported through Dantzick, (once our port,) is now called *German produce.*

Whatever is exported through Riga and the Black Sea, is called *Russian produce*; so that the wheat, timber, iron, leather, hemp, flax, honey, tallow, &c. &c. of Poland, are called either *German* or *Russian*, although neither German or Russian hands till the soil which produces them.

The result of this system of policy has been to render money very scarce in all parts of Poland—to make the situation of the laboring classes *wretched*—and to cause uneasiness, even in the magnificent palaces built by our fathers. Many a Pole, who owns thousands of acres of land, and who has thousands of bushels of wheat in his granaries, finds himself often under difficulty to pay the taxes and arbitrary contributions.

The result of this policy is, that every thing which the soil produces, and the labor employed in its production, are very cheap. Whilst the foreign articles, of almost every kind required for the use or consumption of the country, are scarce and very dear—the importer being obliged to pay very heavy duties thereon.

In order to give you correct ideas in regard to these matters, allow me to explain, here, the kind, or rather the value of our currency. During the last two or three centuries before the dismemberment of Poland, copper money was almost unknown—silver and gold were in general circulation. The people scarcely knew any other money than dollars and ducats—the dollar being of the same value as that in the United States—a ducat is a gold piece worth $2,50.

At the present time, a Polish florin, which is equal to one shilling New York currency, (12 1-2 cts) is divided into 30 very small pieces of copper, that is, for one-thirtieth of a New York shilling, you have a loaf of bread sufficient for the breakfast, dinner and supper of an American gentleman. The price of wheat is from 18 to 25 cents per bushel. Rye, barley, and oats, at one-half or two-thirds the price of wheat. In some parts of Poland incorporated with Russia, these articles may be had at a much lower price—whilst for coffee and sugar we pay from 18 to 25 cents per lb. and for tea from 75 cents to $3. In consequence of this state of things, the foreign articles even of the first necessity, are used only by a very few families in proportion to the population of the country. Scarcely one person in a hundred is rich enough to consume or use coffee and tea in Poland, since it has been dismembered.

The owner of 200 or 300 acres of land well cultivated, seldom uses any article, which he does not raise on his own soil. As to the laboring classes, they never see any; the produce of the soil feeds and clothes them.

Having made you somewhat acquainted with the condition to which our people have been reduced, by the paternal laws and policy of the Government of Russia, Austria, Prussia,' which are recommended by some writers in this country, as beneficial to the mass of the people, I proceed to answer your questions. A common laborer gains in Poland from 6 to 12 1-2 cents per day. A mechanic seldom gains more than 25 cents. A female servant in the country has from 37 to 75 cents per month. A male servant from 50 cents to $1.

In the cities, the wages of servants are about one-fourth higher. The clothing of the laboring class of both sexes, is comfortable, but very coarse and poor—made of linen cloth, woollen cloth, and furs of the country. The entire dress of a country female, per year, costs from 4 to $6.—The dress of a laboring man from $5 to $8, including shoes and boots. A pair of shoes, such as are used by laboring females, costs from 37 to 75 cents.

As to the clothing of a lady, this costs nearly as much as in the United States. The cotton and silk stuffs, the ribbons and other articles necessary to compose ladies dresses, being almost the same price throughout Poland, as in this country. The same remark is also applicable to the dress of a gentleman: with the exception that the lady's shoes, and the gentleman's boots are cheaper in Poland.

Such shoes as cost in the United States $1 per pair, may be had in Poland at 25 to 37 cts—and such boots as cost here $7 or $8, may be had there for $2 and $3; but please to remember, Sir, that to obtain a pair of boots for $3, you must sell from 12 to 15 bushels of wheat. The dress of a lady, worth only $20, will cost you from 80 to 100 bushels of wheat. A farmer who has 2000 bushels of wheat for sale, can buy a silver watch for himself, but not one for his lady. Had he before the dismemberment of Poland, sold 2000 bushels of wheat, he himself, his lady, and half-a-dozen of daughters, would not look at gold watches, unless set with diamonds, or at least rubies.

The cattle, flocks, and herds, are also very cheap. A milch cow sells from $2,50 to $8. An ox, for labor, from $6 to $15. One for the purpose of slaughter, from $10 to $20. A horse, such as in this Country costs about $70, may be bought, in some parts of Poland, for about $25. In those portions of the country incorporated with Russia, a horse of that description may be had from $7 to $12. A common sheep may be had from 18 cts to $1. Those termed merino sheep, introduced from Spain, will command from $20 to $100 each.

The policy of Russia, Austria, and Prussia, which reduced our people to such a condition as this, forced many Poles to erect some manufactories of woollen-cotton, silk stuffs, ribbons, iron utensils, and some other articles, manufactured at home, are cheaper, by about one third, than those imported from abroad. Some articles are as of good quality as those produced in English and French manufactories.

Whoever thinks that this is an improvement of the condition of Poland, labors under a great mastake.

Poland, from its natural situation, can never prosper as a manufacturing state—and the Poles have commenced manufacturing for themselves, choosing the least of two evils.

This new system of industry has not been introduced into the Province incorporated with Russia: the Russian Government itself being the owner of all manufactories, in order, to keep all classes of Russian subjects under strict and dependent control—and to prevent communication with foreigners.

With regard, I am your obed't serv't,
G. TOCHMAN.

VALUABLE FRENCH, ITALIAN and Spanish Works, published and for sale by J. MUNROE & CO.

Surault's French Exercises, 12mo; do French Fables 12mo; do French Questions, 12mo—Longfellow's Proverbs Dramatiques, 12mo; do French Grammar—Bellenger's Conversational Phrases and Dialogues.

Surault's Easy Grammar of the Italian Languages; Longfellow's Italian Grammar; Bachi's Phrases and Familiar Dialogues; do Italian Fables, in prose and verse; do Comparative View of the Italian and Spanish Languages, &c.

Sales French and Spanish Course. Sales Spanish Grammar and Exercises, 12mo; Iriat'e y Moratin, with notes, by F. Sales; Bernardo del Carpio, ed. by F. Sales; Colmena Espanola, with notes, by F. Sales; Lope y Calderon, Comedias Escogidas, by Sales; La Fontanie's Fables, with notes, by F. Sales—Poppletons and De Cenlie's French Dialogues; De Vergnet's English Idioms; do do Key to Idioms, by F. Sales; do do Parisian Phraseology; Neuman and Barrette's Spanish and English Dictionary, &c.

For sale at 134 Washington st. j25

LIEBEIG'S ANIMAL CHEMESTRY—With additional notes, &c, by Dr. Gregory and Prof. Webster; just published, for sale at SIMPKINS'S, 1 Tremont Row.

VALUABLE UNITARIAN PUBLICATIONS. No. 1. The Four Gospels, with a commentary, by A. A. Livermore, 2vols, 12mo; 2. Acadedemical Lectures on the Jewish Scriptures and Antiquities, by J. G. Palfrey, DD. LL.D., 2vols 8vo.

3. Norton on the Genuineness of the Scriptures, 1 vol, 8vo. 4. A statement of reasons for not believing the doctrines of Trinitarians concerning the nature of God, and the Person of Christ, by Andrews Norton, 1vol, 12mo.

5. A new translation of the Hebrew Prophets, arranged in Chronological Order, 3vols, 12mo. 6. A new translation of the Book of Psalms, with an introduction, by G. R. Noyes, 1vol, 12mo.

7. An amended version of the Book of Job, with an introduction, and notes chiefly explanatory, by G. R. Noyes, 2d edition, revised and corrected, 1vol, 12mo. 8. The works of Joseph Steven Buckminster, with the memoirs of his life, 2vols, 12mo.

9. The works of Wm. E. Channing, D. D. first complete American edition, with an introduction, 5 vols, 12mo.

10. Sermons on duties, belonging to some of the conditions and relations of private life, by John G. Palfrey, D. D., 1vol 12mo. 11. Last Thoughts on Important Subjects, by Noah Worcester, D D, 1vol, 12mo.

12. The Unitarian, conducted by Bernard Whitman, 1vol, 8vo. 13. Views of Christian truth, piety and morality, selected from the writings of Dr. Priestly, by Henry Ware, Jr. 1vol, 12mo.

14. Lives of eminent Unitarians, by the Rev. W. P. Turner, Jr. M. A, 12mo. 15. Tracts of the American Unitarian Association, 15vols, 12mo.

16. Friendly letters to a Universalist, on Divine rewards and punishments, by Bernard Whitman, 12 mo. 17. Observations on the Bible, 12mo.

18 The last days of the Saviour or History of the Lords Passion, from the German, by Rev S. Osgood, 1vol. 12mo.

19. An Offering of Sympathy to the afflicted, by Rev. F. Packman, D. D., 3d ed. 18mo.

20. Forms of morning and evening prayer, composed for the use of families, by Jonathan Farr, 16 mo. 21. A family prayer book and private manual, by Prof. Chas. Brooks, 12th ed. 12mo.

22 Daily devotions for a family, with occasional prayers, 2d ed. 12mo. 23. Furness's family prayers, 2d ed. 12mo.

24. Domestic worship, by Rev W. H. Furness, 2d ed. 8vo. 25. Dewey's discourses, 4vols, 12mo.

26. Greenwood's Gospel Liturgy, with family prayers and services and other additions, 3d edition, 12mo.

For sale by J. MUNROE & CO, 134 Washington st. a20

GRAY'S BOTANICAL TEXT BOOK—The Botanical Text Book, for Colleges, Schools, and private Students, comprising part 1. An introduction to Structural and Physiological Botany, part 2.

The principles of Systematic Botany; with an account of the chief natural families of the vegetable kingdom, and notices of the principal officinal or otherwise useful plants, illustrated with numerous engravings on wood, by Asa Gray, M. D., 1vol. 12mo; just published, for sale by J. MUNROE & CO. 134 Washington st. j23

BOOKS.—Memoirs of Lady Fanshawe, wife of Sir Richard Fanshawe, Bart., Ambassador from Charles the 2d, to the Courts of Portugal and Madrid, written by herself, with extracts from the correspondence of Sir Richard—new ed.

Origines Britannicæ, or the Antiquities of the British Churches, with a preface concerning some pretended Antiquities relating to Britain, in vindication of the Bishop of St. Asaph, by Bishop Stillingfleet, D. D.—new ed.

Aristotle's Ethics and Politics, comprising his practical philosophy, translated from the Greek, with notes, &c., by John Gillies, LL. D.—3d ed, in 2 vols.

Curiosities of Medical Experience, by J. G. Millingen, M D., M. A.—2d ed., revised and augmented, in 1 vol.

For sale at TICKNOR'S, corner of Washington and School streets. aug 27

HISTORY OF THE R. I. SUFFRAGE QUESTION.—A Concise history of the efforts to obtain an extension of Suffrage in Rhode Island, from the year 1811 to 1842—by Jacob Frieze—170 pages, 12mo. This day published by W. CROSBY & CO., 118 Washington st. aug 18

TALFOURD'S WRITINGS.—Critical and Miscellaneous Writings of T. Noon Talfourd author of the 'Ion,' in 1 vol.

Just received and for sale by CHARLES C. LITTLE and J. BROWN, 112 Washington st. a27

RANDOM SHOTS and Southern Breezes, containing critical remarks on the Southern States and Southern Institutions, with semi serious observations on Men and Manners, by Louis Fitzgerald Tasistro, 2vs, 12mo. Just received and for sale by TAPPAN & DENNET, 114 Wash. st. a13

ELEMENTS OF PRATICAL KNOWLEDGE—Or, the Young Inquirer answered; explaining in question and answer, and in familiar language, what things daily used, seen, or talked of, are; what they are made of, where found and to what uses applied. Including articles of food and ailment, miscellanies in common use, metals, gems, jewellery, and some account of the principal inventions and most interesting manufactures, with illustrations—a new edition, revised by the Secretary of a scientific society, in 1vol, 18mo—for sale by J. MUNROE & CO, 134 Washington st. j30

SLAVERY AS IT IS IN THE U. S.—An inquiry into the history of Slavery, its introduction into the U. S., causes of its continuance, and remarks upon the abolition tracts of W. E. Channing, D. D.—by Rev. T C. Thornton. Just published and for sale by W. CROSBY & CO., 118 Washington street july 30

CLARK'S LECTURES—Lectures to Young Men, delivered in the first and second Presbyterian Churches in the city of Washington, and in the second Presbyterian Church in Alexandria, D. C., by Rufus W. Clark, A. M., pastor of the second Presbyterian Church, Washington—Just received and for sale by TAPPAN & DENNET, 114 Washington st. j30

YOUNG'S CHRONICLES OF THE PILGRIMS.—Chronicles of the Pilgrim Fathers of the colony of Plymouth, from 1602 to 1625; now first collected from original records and contemporaneous printed documents, and illustrated with notes, by Alexander Young—1 vol 8vo. For sale by TICKNOR, corner of Washington and School streets. jy 23

NORTHFIELD ACADEMY.—The subscriber, a member of the Graduating class of Harvard University, has taken this school, formerly under the care of Mr Phineas Allen, for the ensuing year. The first term will commence on Tuesday, September 13, and continue eleven weeks. Pupils of both sexes will be received, and carefully instructed in all the branches usually taught in Academies. Tuition—English studies $4—Languages $5 per quarter. Pupils from a distance can be boarded in the family of the former Preceptor, at the rate of $1,75 per week for boys, and $1,50 for girls.

Northfield is beautifully situated in the valley of the Connecticut, 14 miles from Brattleboro', and about 80 from Boston, between which places a stage passes daily. T. PRENTISS ALLEN.

Northfield, Aug. 13, 1842.

LIVES OF EMINENT MECHANICS—Memoirs of the most eminent American Mechanics; Also, Lives of distinguished European Mechanics; together with a collection of Anecdotes, Descriptions, &c, relating to the mechanic arts. Illustrated by fifty engravings, by Henry Howe, 1vol, 12mo. For sale by TAPPAN & DENNET, 114 Washington st. a13

SONGS AND BALLADS, translated from Uhlar, Korner, Burger, and other German lyric Poets, 1vol, 12mo—being vol 14 of Specimens of Foreign Literature. Just received and for sale by W.M. CROSBY & CO, 118 Washington st. a3

VALUABLE SCHOOL BOOKS.—The Philosophy of Natural History—by William Smellie, Member of the Antiquarian and Royal Societies of Edinburg; with an introduction and various alterations, intended to adapt it to the present state of knowledge, by John Ware, M. D Fellow of the Massachusetts Medical Society, and of the American Academy of Arts and Sciences; eighteenth edition.

To facilitate the use of this highly popular work in Seminaries of learning, the present edition has been enlarged by a series of valuable questions. This work may be had with or without the questions.

Elements of History, Ancient and Modern; with a chart and tables of history included within the volume. By J. E. Worcester.

This work has passed through twenty editions, and is highly recommended by several literary gentlemen.

President Kirkland and Profs. Hedge and Willard, of Harvard University, and the Rev Dr Beasly, Provost of Pennsylvania University, say in their recommendation: 'we can cheerfully recommend it as the best elementary work of the kind with which we are acquainted."

President Lindsley, of Columbia College, says: "I give it the decided preference over every other work with which I am acquainted."

For sale by SIMPKINS, 21 Tremont Row. sep 3.

MRS. OSGOOD'S POETRY OF FLOWERS.—The Poetry of Flowers and Flower of Poetry, to which are added, a simple treatise on Botany, with familiar examples and a copious Floral Dictionary—edited by Frances S. Osgood. Embellished with thirteen beautifully colored engravings. A fresh supply this day received by WM. CROSBY & CO, 118 Washington st. aug 27

MISS SARAH LAKE, Corset Maker, would inform her customers that all orders for the future will be left at M. Ackermans Bonnet Rooms, 308 Washington st.

☞ Miss S. LAKE will be at the shop the first day of every month. a6

PEIRCE'S COURSE OF PURE MATHEMATICS.—1. Elementary treatise on plane and solid Geometry. 2. Elementary treatise on Algebra, to which are added Exponential Equations, 2nd edition, 12mo, containing

THE TEETH, THE TEETH.—It has ever been a desideratum with the dental profession to procure some suitable Cement, with which Teeth might be filled that were too far gone by decay to admit of their being filled with gold, silver, or any other substance. DR. STOCKING, Surgeon Dentist, has the pleasure of saying to that portion of the community who are suffering from Teeth thus decayed, that after much scientific research and expense, he has obtained the much desired and long sought for article, which being of the consistency of paste, is easily introduced into all the irregularities of the cavity, without producing the slightest pain; and thus moulded so as to give to the tooth its original form. In the course of a few hours it becomes hard like stone, and will remain firm and incorruptible, preventing further decay, and restoring the tooth to its lost usefulness in masticating food. The Paris instruments with which DR. S. extracts teeth, have been justly pronounced by the most eminent Dental professors, superior to all others that have ever been invented for that purpose; the whole set, consisting as it does of a separate instrument for each tooth in the jaw, so perfectly adapted in all respects, that in the most difficult and apparently hopeless cases, they will remove teeth, stumps and roots, with a safety and facility truly surprising. DR. S. has just received a full supply of English, French, and American mineral Teeth, of uncommon beauty and perfect resemblance to the natural teeth. Terms.—for setting on Gold Plate from $3 to $5—for setting on Pivot from $1,50 to $2.50—Filling with pure Gold $1,00—Filling with Cement from 50 cts to $1,00—Filling with Silver from 50 cts. to $1.00—Filling with Tin from 50 to 75 cts.—Extracting 25 cts. Examinations and advice gratis. All operations warranted. Office No. 266 Washington street. a28

JENKS & PALMER,

PUBLISHERS AND BOOKSELLERS,

131 Washington street, Boston.

☞ Furnish Country Traders, Towns, School Committees and Teachers on fair terms. j4

SCRIPTURE HELPS, for Clergymen, Students S. S. Teachers, and the general reader.

The Comprehensive Commentary on the Holy Bible. With Notes, Practical Observations, Marginal references, &c. Embracing nearly all that is valuable in Henry, Scott, and Doddridge. For Family and private reading, Sabbath School Teachers, Bible Classes, &c. Each volume has five portraits, elegant steel Engravings, Maps, Wood Cuts, &c. Edited by Rev. William Jenks, D. D. In 6 Royal Octavo Volumes, in various styles of binding.

Any of the volumes can be had separately.

Polyglott Bibles for Families. With upwards of 60,000 Marginal References, and Readings. The English version of the Polyglott Bible, in one royal octavo volume of 1300 pages on large type, embellished with Maps and Plates on steel, wood cuts, &c.

Barnes' Notes on the Gospels, Acts, Romans, Corinthians, and Galatians, and Questions; Cruden's Concordance, Butterworth's Brown's, ditto.

Scott's, Henry's, Doddridge's Commentaries on the Scriptures; Barnes' Notes on Isaiah, 3 vols, 8vo.

The Cottage Bible; Townsend's Bible; arranged in Historical and Chronological order; Robineon's Calmet's Dictionary of the Bible, 8vo, and Bible Dictionary—22mo.

Constantly on hand—for sale by TAPPAN & DENNET, 114 Washington st. j25

TALES

FOR THE PEOPLE and their children.—The greatest care is taken in selecting the Works of which the collection is composed, so that nothing either medimore in talent, or immoral in tendency, is admitted. Each volume is printed on the finest paper, is illustrated with an elegant frontispiece, and is bound in a superior manner, tastefully ornamented. The following are comprised in the series, uniform in size and style:—

The Poplar Grove, or Little Harry and his Uncle Benjamin, by Mrs. Copley; Early Friendships, by Mrs. Copley; the Crofton Boys, by Harriet Martineau; the Peasant and the Prince, by Harriet Martineau; Norway and the Norwegians; or, Feats on the Fiord, by Harriet Martineau.

Masterman Ready, or, the Wreck of the Pacific. Written for Young People. By Captain Marryat. 2 vols; the Looking-Glass for the Mind; or, Intellectual Mirror. An elegant collection of Delightful Stories and Tales—many plates; Hope On, Hope Ever; or, the Boyhood of Felix Law, by Mary Howitt.

Strive and Thrive; a Tale, by Mary Howitt; Sowing and Reaping; or, What will Come of it? by Mary Howitt; Who shall be Greatest; a Tale, by Mary Howitt.

SAXTON & PEIRCE, 133 Washington street, Publishers and Booksellers. j25

NOTICE.

JAMES TOLMAN, No. 6 Congress street, has just received a complete assortment of Goods for Spring and Summer wear—consisting of all the varieties of Broadcloths Cassimeres and Vestings, and all other articles usually found in a Merchant Tailors establishment.

The above stock is fresh, and of the most desirable styles. All garments sold for prices, and made in a manner, that shall not be surpassed for cheapness and goodness by any other establishment in the city.—Friends and the public are invited to call. 3m a23

RANDOM SHOTS and Southern Breezes, containing critical remarks on the Southern States and Southern Institutions, with semi-serious observations on Men and Manners, by Louis Fitzgerald Tasistro, 2vs, 12mo. Just received and for sale by W. CROSBY & CO, 118 Washington st. a13

CHURCH LAMPS, COMMUNION WARE, &c.—The subscribers offer for sale a complete assortment of Lamps, suitable for lighting Churches, Halls, Houses and Stores—including the new Solar and Hydrostatic, which are the best and cheapest Lamps now in use.

Plated and Britannia Communion Ware, in all its varieties. Also, a large assortment of Gold and Silver Watches, Chains and Keys, Silver Plated and Britannia Ware, Clocks, Tea Trays, Table Cutlery, Military Goods, and a great variety of fancy articles, suitable for presents, &c. For sale on favorable terms by HARRIS STANWOOD & CO,

a30 29 Tremont Row, Boston.

CRITICAL ESSAYS ON SPECULATIVE PHILOSOPHY—Critical Essays on a few subjects connected with the history and present condition of Speculative Philosophy, by Francis Bowen, A. M., 12mo.

The official and other papers of late Major General Alexander Hamilton, compiled chiefly from the originals in the possession of Mrs Hamilton.

Lectures on Divinity, by the late George Hill, D. D., Principal of St. Mary's College, St. Andrews, edited from his manuscript, by his son, Rev. Alexander Hill, 8vo.

D'Aubigne's History of the Reformation in Switzerland, 3vols, 12mo—for sale by TAPPAN & DENNET, 114 Washington st. j4

POEMS, BY ALFRED TENNYSON—Just published by WM. D. TICKNOR, corner of Washington and School streets, a beautiful edition in 2 vols, of the poems of this admired bard. From the many expressions of approbation which have followed this publication, we extract the following:

'Of the living poets of England—we include not the few choice spirits of Scotland—Tennyson at this time occupies perhaps the highest rank, and is destined to a wide and high regard'—Rev. R. W. Griswold.

'There are few living poets who can be compared with Tennyson, in those peculiar, distinctive qualities, which raise the true poet to that quick apprehension of spiritual beauty, which furnishes him with perpetual inspiration, and to the glad world an overflowing song.'—Providence Journal. a6

FENELON ON THE EDUCATION OF DAUGHTERS.—A Treatise on the education of Daughters, translated from the French of Fenelon—second edition, 18mo.—Just received by W. CROSBY & CO., 118 Washington street. a6

ROGERS'S PATENT METALLIC HONE and Strop, warranted superior to any thing ever invented, for sharpening Razors, Penknives, Surgical Instruments, &c. For sale by W. CROSBY & CO, 118 Washington st. a3

MISS BEECHER'S NEW WORK.—Letters to Persons who are engaged in Domestic Service By Miss Catherine E. Beecher. This day received and for sale by SAXTON & PIERCE, Publishers and Booksellers, 133 Washington st. sep 3

NEW NOVEL.—The Man of Fortune, and other tales, by Mrs Gore, author of Greenville, &c. &c.

Just published and for sale by WM. D. TICKNOR, Agent corner of Washington and School streets. s 10

NEW EDITION HOPE LESLIE, BY MISS SEDGWICK.

HOPE Leslie, or Early Times in Massachusets, by the author of the Linwoods, ect.—2 vols. This day published—For sale by W. CROSBY & CO., 118 Washington treet s 10

NEW BOOKS FOR CHILDREN. Ellen Leslie, or the Reward of Self-Control, by A at Kitty.—Emma, or the Lost found; or Reliance on God rewarded.—Moral Tales for Young, translated from the French. Also—a supply of Blind Alice. Jessie Graham, Florence, Arnott, and Grace and Clara, by Aunt Kitty. For sale by W. CROSBY & CO. 118 Washington street. sep 10

REAL HEMMINGS DRILLED EYED NEEDLES.—Received per Caledonia, direct from the manufacturer, 220,000 of the above superior needles. Purchasers willing to pay a Fair Price for the very best article, will do well to call at 191 Washington st